

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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### Two Years A-Growing

THE President began the third year of his term quietly. If he made any review of the last two years, he kept the results to himself. But his Cabinet did not emulate his example. On March 4, they spoke for two hours and twenty minutes over the radio, to explain the functions of their respective offices, and to report what they considered the outstanding work done by them to further the progress of the New Deal.

Naturally, these reports do not reveal detachment, the spirit of the expert giving an objective account of a problem that has been set. But in his peppery speech delivered the same night in New York, General Johnson remarked, "You can't clean up the messes of twelve years in two." That is quite true, and it must be remembered in any review of the President's first two years. But for once, at least, General Johnson was guilty of understatement. The New Deal's job is not to clean up the messes of twelve years, for the economic and industrial problems which the Administration is trying to answer did not spring out of the ground in 1922. It would be nearer the truth to say that the task of the Administration is to clean up messes which have existed ever since men began to believe that justice and charity were mere abstract ideals, words which people used on Sundays, but in no sense laws to govern every relation of life, business included. With this historical fact kept in mind, it will not be difficult to be a little blind to the failures of the New Deal.

But it will not do to be altogether blind. When the President announced his program in 1933, he stated that if after a fair trial a policy did not bring the desired results, he would be the first to withdraw it in favor of something better. He laid no claim to omniscience; he

felt that his plans had more than a fair chance of succeeding, but he gave no guarantees. He believed that among upright and intelligent citizens, there was no difference of opinion on the fundamental principles of the New Deal, but the fittest application of these principles to concrete cases would have to be worked out by trial and test methods.

One of the first of the more distressing situations which the Administration wished to relieve was unemployment. After two years has unemployment decreased or is it growing?

The plain truth is that we do not know exactly. Instead of a census we have estimates, and most of these are colored by the opinions of those who issue them. No census is being taken and, apparently, the Administration does not propose to begin this work. Hence we can choose between the conflicting opinions that the number of men unemployed is greater than in 1933, that it is slightly less, that it is apparently about the same, but in reality greater, since many of the "jobs" supplied by the Federal and local governments are transitory, and do not represent settled employment. In some sections of the country, conditions in respect to unemployment are undoubtedly better. In some metropolitan districts, New York, for example, they seem to be worse.

What has labor gained under the New Deal? Here, again, is a question not easily answered. But it may be fair to say that while its immediate gains are slight, the basis of a system which may consolidate substantial gains in the future has been laid. Under this Administration labor has received a recognition entirely new in this country. The Administration has pledged itself to support the right of workers to enter into unions freely chosen by themselves and to bargain collectively with their employers. Thousands, perhaps millions, of citizens who

hitherto regarded the union and collective bargaining—when they thought of them at all—as Communistic devices, are beginning to learn that labor has rights. This realization will in time, provided that a new wave of unchecked capitalism or Fascism does not sweep over the country, issue in a labor program supported by the authority of the state.

So much for theory; on the practical side, the Administration has been weak and uncertain in dealing with labor. The official interpretation of Section 7a negatives much of the reform program, and the suspension of the anti-trust laws has favored the creation of monopolistic practices by big business. Two losses and one victory for the New Deal in the Supreme Court make both capital and labor somewhat uncertain of the ultimate fate of the whole reform and recovery program. Its destiny now rests with the Court, not with Congress or the Executive. The Court, unlike Congress, cannot be ordered to fall in with any policy, no matter from what exalted source it may emanate.

A review of the last two years justifies no attitude of pessimism. Much has been done, and the Administration is beginning to learn to profit by its mistakes. The arrogant omniscience of some administrative officials is disappearing, harsh and arbitrary methods are yielding to reason and common sense. The belief that economic difficulties can be solved overnight by legislative fiat is still found in Washington, but it is not the dominant philosophy. We are on our way, and we know where we are going, for recovery though far distant is in sight.

### The Prevalence of Murder

TO the current number of the *Survey Graphic*, Dr. Louis I. Dublin contributes his annual study of homicide in the United States. It presents a melancholy picture. The percentage per 100,000 of population is far in excess of any country in the world. As Dr. Dublin justly observes, our leadership in this unhallowed field "is the most acute symptom of a deeply rooted national lawlessness."

About two-thirds of the homicides in the United States are perpetrated with fire arms. The obvious conclusion from this fact would seem to be that States and municipalities should restrict the sale of these lethal weapons. Little heed, however, is paid to this conclusion. The late Judge McAdoo, for many years chief city magistrate in New York, used to say that in most cities fire arms could be bought as easily as lead pencils. Even known criminals seem to experience no great difficulty in obtaining machine and sub-machine guns. At the opening of the drive to capture Dillinger, it was said that the criminals in this country were far better armed, with the exception of heavy field artillery, than the United States army. But had the criminals needed Big Berthas, they could probably have secured them.

While Dr. Dublin believes that the States and the Federal Government should restrict the traffic in fire arms, he is too wise a student of human nature to stop

at that point. Something must also be done to eliminate the environmental factors which, if they do not cause crime, encourage it. The largest incidence of homicide is found in the most neglected class of our population, the Negroes. Crowded in slums or vice districts, preyed upon by unscrupulous employers, and everywhere treated as an inferior class of beings, the Negroes' fight against environment is sharp. That some occasionally succumb is not surprising. The wonder is that they are not everywhere embittered.

Homicide does indeed reflect our national lawlessness. How long shall we continue to lead the world in every phase of crime, and also in our contribution to public education? Our money seems spent to no effective purpose:

### Our Newest Monopoly

SOME years ago, this Review drew attention to the fact that a few wealthy corporations were rapidly gaining control of all the best radio wave lengths. Doubt was expressed of the willingness or ability of Congress to rule properly on this matter, and it was pointed out that what might become one of the most arrogant and lucrative monopolies was being rapidly created.

Since that time conditions have grown worse. The corporations which now control the air have been able to keep the mind of Congress away from their plans, and today two broadcasting companies take more than eighty per cent of all revenue received from advertising. These companies have grown to a degree of power which enables them to look upon these wave lengths as their exclusive property, to be held against all applicants. In the city of New York, one of the country's broadcasting centers, three 50,000-watt stations owned by these companies are permitted to operate on the most desirable wave lengths, with no limitations as to time. A station owned by the city is graciously permitted to operate at certain periods during the day, but not at night. Worse, the station belonging to the Paulist Fathers, is licensed to operate only fifteen hours per week. These two stations are non-commercial, and hence must be content, it would appear, to take what the monopolists do not as yet care to use.

Certainly, a monopoly of this kind was never intended by Congress. The license issued by the Federal Commission is, legally, a permission and not a grant of property. Yet the monopolists are allowed to retain control over these wave lengths to an extent which is equivalent to a property right. They have these channels, and they will not relinquish them, in spite of President Roosevelt's statement in his last Message to Congress on monopolies.

The broadcasting industry is rapidly becoming one of the most lucrative industries in the country. But it seems to have learned little from the history of other monopolies. It has a forty-eight-hour week, and it vigorously opposes any reduction. Two of the great networks have created company unions. The relations of this new monopoly to the generally discredited power trust in this country



are close. Obviously, an industry of this kind cannot be permitted to continue as it has begun. New Federal legislation which will destroy once for all the idea that all the best wave lengths must be assigned to a few highly capitalized companies is an imperative necessity.

### Discredited Self-Control

TWO weeks ago, a number of men and women interested in social reform and, in particular, alarmed at the growth of crime among the young, met in a New Jersey city. The gathering was of an unofficial character, but since the Governors of five States were represented, it was understood that the recommendations of the conference would be carefully considered by these executives and by their legislatures. Most of the conference's discussions were enlightening, and therefore useful, and of especial value was the recommendation that these five States form a league of mutual assistance in apprehending and punishing criminals.

Almost at the last moment, however, a resolution was offered which threatened to split the conference, and bring it to an end. This resolution put the conference on record as recommending contraception as a preventive of crime. In the acrimonious discussion which followed, it became evident that the proponents of the resolution had hoped to take the conference by surprise, and this plan fell just short of success. Once more the old statements, made familiar by long use, were brought out, and it appeared that in the opinion of these delegates, the one method of real value in suppressing poverty and delinquency was birth control. In the end, however, the resolution was referred to a committee which may or may not report at some future time.

It is not particularly significant that the contraception-ists made themselves felt at the conference, for most similar gatherings are similarly assaulted. What is significant, and deplorable, is the fact, disclosed by the viva-voce vote on the resolution, that nearly half of the delegates failed to realize the close connection between crime and formal action by the State which tends to confirm the idea, already too prevalent, that self-control is, on the whole, an unnecessary factor in life.

That theory has already discredited much of our educational system, from the grammar school to the university. It has brought into existence the unwholesome phenomena of boys and girls of tender years for whom special programs must be devised, for the bald reason that these children decline to submit to the courses thought proper by their elders. Similar phenomena exist on the purely disciplinary side of school life. A chorus of "I don' wanna'" issuing from thousands of infantile throats has actually revised our school system. It is true that our leading educational pundits disguise their defeat by announcing in pontifical language that the gifts of the individual are sacred and therefore must be respected; but in sober fact they are capitulating to the whims of Jacks and Mary Janes all over the country who decide that since algebra is "hard," it must be discarded

in favor of clay modeling. For in their philosophy, whatever calls for effort has no place in life, and in this philosophy they are supported by their elders in the school, the college, and all too often, in the home.

Contraception is frankly an attempt to evade duty and escape responsibility. Like the similar breakdown in the educational world, it presents its case in persuasive phrases, but, ultimately, it is an appeal to selfishness. No one need take upon himself the burdens and the obligations which are inseparable from the matrimonial contract, but having assumed them, he must be faithful. Once it is admitted that an obligation may be evaded on the ground that it crimps or suppresses the desires of the individual, the very basis on which rest man's dealings with his fellows in civilized society is destroyed. It takes self-control to be true and honorable, particularly in those cases when trifling with the truth can bring advancement, and can be forever concealed. Contraception would attempt to bind men to truth and honor in all the relations of life and, at the same time, teach them that they may be recreant to the duties imposed by the most sacred obligation which can arise between man and wife.

Evil as are the effects of this black plague in other fields, perhaps its worst effect is its practical teaching that yielding to self-interest is preferable to sticking to self-control. There is no place for truth, purity or honor in a world controlled by that teaching. There is place only for crime.

### A Drive for Temperance

A NEW body, a Council for Moderation, which will shortly begin a ten-year campaign for temperance education, has been formed in New York. Bishop Cannon is not named as one of the founders, but among those who support the Council are such noted opponents of Federal Prohibition as Governor Cross, of Connecticut, and Dr. Nicholas Murray Butler.

Like the poor, this problem of the right regulation of the liquor trade is always with us. The Council does not believe that the abuses which have arisen since the repeal of the Prohibition Amendment can be removed by legislation alone. Unless a proper public opinion on the use of alcoholic beverages can be formed, even the wisest legislation will probably fail. Hence the Council does not propose to discuss the legal aspects of the matter, but to use "every modern method of instruction to quicken and mold public opinion."

The Council can do a work that surely needs to be done. It has already become plain that in some States the legislation that has been enacted since the repeal of the Amendment is poorly enforced, and for precisely the same reason that the old Federal legislation was poorly enforced. It lacks the support of public opinion. Some of this new legislation seems to have been drawn up intelligently, but its enforcement is not on the same high plane. Prohibition should have taught us that legislation without proper execution is a source of public disorder, but whenever the liquor question comes up for discussion,

we Americans seem unable to keep away from extremes. The least we should have learned from that terrible experiment is the folly of thinking that a statute can be enforced when a major part of the community does not wish it enforced. A few more years of the present disorder, at times approaching chaos, and the stage will be set for the return of the fanatics.

It is to be hoped that this question is receiving due attention in our Catholic secondary schools and colleges. Surely, in these institutions if anywhere, temperance should be taught. But there are dozens of good reasons why these young people should also be taught the advantages of voluntary total abstinence. It helps the body and it strengthens the soul. It is no part of Catholic tradition that every young man and woman should learn how to toss off a hooker of whiskey without blinking. But it is part of Catholic tradition to lead our young people to form habits of self-denial in imitation of the Saints and of the Saint of Saints, Our Lord Jesus Christ.

### Note and Comment

#### Mexico before The World Court

IT has been suggested by Judge Martin B. Manton in a scholarly brochure that the case of Mexico can rightly be brought before the World Court. The more this suggestion is considered, the more merit it would seem to have. Mexico is a member of the Court, and has accepted compulsory jurisdiction in it under Article 36. It has openly violated international morality and international covenants of such a nature that the Court can take cognizance of its violations. Its Constitution itself may rightly be brought under the scrutiny of international law. It ratified, in February 20, 1931, the Havana Convention on the rights of foreigners of February 20, 1928, which provides that "States must recognize in domiciled or transient foreigners in their territory all the individual guarantees which they recognize in favor of their own nationals and the enjoyment of the essential civil rights." Judge Manton points out the "great opportunity of the League to enunciate and apply as a principle of international jurisprudence the doctrine that man has certain basic rights which, although subject to reasonable regulation, no act of internal legislation can lawfully take from him." All that remains is for some country to summon Mexico to the Court.

#### "Herald Tribune" Scoops "Times"

THE New York *Times*, which prides itself on its correspondence from Russia, found itself neatly scooped by its rival the *Herald Tribune* on March 4 on its own specialty. There is always the suspicion, of course, that Walter Duranty did not think his readers would be sufficiently interested in the item, or that he did send it but the *Times'* editor saw no news value in it. The item in question concerned an international motion-picture ex-

hibition sponsored by the Soviets, to which all Hollywood was invited and the rest of the world as well. An international jury was to judge the films presented, so we were told. Some American companies submitted pictures, not all of them, it must be admitted, the best, even from Hollywood's point of view, but some really good ones. The *Herald Tribune's* scoop consisted in getting first to the outside world the names of the winners: three Soviet pictures took first place, a mediocre French film took second, and a "Mickey Mouse" took third. This result was a pleasing surprise to the native Bolsheviks, who thus saw their film efforts vindicated in actual competition. It probably makes no difference to the Bolshevik mind that, of the six judges, four were officials of the Soviet film trust, one a high Soviet official, and a third "a Frenchman." The lesson for Hollywood, it seems, was that its pictures suffer from "bourgeois ideology" and so are hopelessly inartistic. Up to going to press, there was no news of mourning in Hollywood; but it was noticed that, by a coincidence, the film which took first place, after finishing a run in New York, was getting ready to be shown to the rest of the United States.

#### Babies Observe Carnival

THAT the spirit of the Carnival-tide or Mardi Gras is not entirely extinct, even in the frozen atmosphere of the North, was shown by the festive behavior on Quinquagesima Sunday of the newly arrived generation. Whether as a result of home discussions of the Lenten regulations, or for the reasons herein subjoined, several babies chose that day for unique adventures. Two-year-old Dorothy Anne Murphy trundled alone a human-size doll carriage for half a mile through the most crowded traffic of Jersey City until she was shepherded by the police at Journal Square. The fact that one of her three blond lady dolls was called Arthur gave the clue to her parents, who were Mr. and Mrs. Arthur Murphy, and she was finally identified by her big sister over the telephone as a young lady who was wearing a yellow sweater and a candy-stick blouse and a brown tam with a gold tassel, and white shoes, and her tooth was missing but she had it in her pocket. So Dorothy Anne came home safe. William (Buddy) Smith, aged four, boarded the bus from upper Manhattan to Englewood, N. J., just to see the world while the police were looking for him on Washington Heights. The prize achievement, however, was that of the eighteen-month-old son of Mr. and Mrs. R. C. Ace of Denver, Colo., who wandered for fourteen hours in a prairie windstorm until he was found by a searching party. While a little the worse for wear, Baby Ace was still up and coming, and not seriously affected by his solo tour, although he had walked two and a half miles from his grandfather's home farm. These events, it will be noted, coincided with the beginning of the President's third year of office that was so appropriately introduced by the sale of baby bonds. Presumably the younger generation wanted to test the world a little by actual observation before committing themselves definitely to the Administration program.



### Dignity for Employment Seekers

**N**O waiting in line; no stand-up interviews at windows or counters; no "cool, disinterested, mechanical procedure as the applicant's name, address, and 'kind of work wanted' were recorded by an attendant" is the plan now adopted at the Public Employment Center in Rochester, N. Y., according to the *Rochester Democrat and Chronicle* in a recent description of the methods there in use. One of the distinctive features of the Rochester plan is that of *not* having the various divisions of employment application, white collar, tradesmen, laborers, in the same building. Another is the services of thoroughly trained interviewers, to lend an atmosphere of dignity, confidence, and courtesy to the task of finding the job for the man and the man for the job: and the requirements for the interviewers are exacting. In the opinion of Jesse Hopkins, director of the Employment Center, the day may never return when industry will again issue a general request for "just men and women." "From this point on," in his opinion, "it is fully expected that all who present themselves for work must possess either perfected skills or the potential capacity for acquiring those skills." Hence the service rendered by such an organization is one which is inclined to become permanent. There is, therefore, all the more reason for delaying no longer in the arbitrary, mechanical phase which has unhappily characterized the placement procedure of so many of our large cities. Still less for inflicting humiliation and annoyance upon men and women who, in seeking employment, are answering the clear call of their highest duty to society. The example set by the Rochester officials is one which may well be emulated as setting the right precedent in this new and little explored field.

### Vertical Mileage

**T**WO weeks ago we expressed curiosity about the number of elevators in New York City. There had been a brief strike of the floor-please lads in one business section, and we began to wonder what would happen should they suddenly quit working in all the five boroughs. Well, the *Sun* got interested in this question also, and contrived to dig up some pretty interesting statistics. It seems that the apartment houses and offices of the whole metropolis have about 40,000 elevators. Twenty-four thousand of these are for passengers. In the one borough of Manhattan nearly fifty-eight per cent of all buildings are equipped with elevators. These travel close to 125,000 miles a day—which would be about five times the earth's equatorial circumference. The Island's lifts carry 12,000,000 people daily. Of course, that doesn't mean *different* people, since each Manhattanite probably makes a minimum of six trips daily: (1) down after breakfast at home, (2) up to the office, (3) down for lunch, (4) back to the grind, (5) down to the vesperal subway, (6) up at home to the dinette. Obviously, if all the operators of the big city walked out of their jobs at once, some pretty terrible things would happen. Take business, for instance. All offices and shops situated

higher than the sixth story would have to stop work. Hundreds of people, maybe thousands, would die of heart failure when they tried to climb to their desks or apartments. Food and home supplies for most of these cliff dwellers would be cut off. Doctors wouldn't be able to visit patients abed above the lower floors. And there would be serious complications for the New York Fire Department.

### Parade Of Events

**E**MBARRASSING situations for pedestrians swarmed through the week. . . . The old method of hitting a pedestrian with one automobile at a time was varied in Brooklyn when a man was hit and knocked down by two automobiles simultaneously. This new technique spreads the cost of damages, but is as yet in an experimental stage. . . . A pedestrian walking near a tall building was annoyed when a gentleman who had just jumped out of the top story crashed down on his hat. . . . Another pedestrian run over by an automobile was sued by the driver on account of the shock the driver sustained in running over him. . . . A National Pedestrians' Association to safeguard pedestrian rights was being mooted. . . . The unsettled state of the world was indicated in a number of ways. . . . General Johnson took a kind but firm stand against economic kibitzers. . . . Adolf Hitler became a little hoarse. . . . Al Smith sang a duet and danced before 5,000 people. . . . A boy in Brooklyn was bitten by a gila monster. Both the boy and the gila recovered. . . . A man playing cards in Nevada drew eight aces, fainted, was taken unconscious to a hospital. . . . The idea of eleven-year-old kings was spreading around the world. A demand for an eleven-year-old President in this country was said to be negligible. The attitude toward eleven-year-old Senators, Congressmen, and Supreme Court Judges was unknown. . . . Soviet propaganda pictures were running in 152 theaters in the United States. This was exactly 152 more theaters than those showing American propaganda pictures in Russia. . . . If Mexicans designated their gangs as Americans do, something like this would result: Plutarco ("Pretty Boy") Calles, "Baby Face" Cardenas, "Legs" Canabal, "Dutch" Gil. . . . Some Federal Judges and the Choctaw Indians in Eastern Mississippi came out against the New Deal. Huey Long and Father Coughlin followed suit.

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# Unemployment and the CCC

FLOYD ANDERSON

THE President has often expressed his interest in the work of the Civilian Conservation Corps, and the gap that it fills in his scheme of social reconstruction—the employment of young men. He has often publicly expressed this interest. In his message of January 4 to the Congress, speaking of necessary public projects, he includes the “extension and enlargement of the successful work of the Civilian Conservation Corps.” Last October, he wrote to Robert Fechner, Director of Emergency Conservation Work (official title of the CCC):

This kind of work must go on. I believe that the nation feels that the work of the young men is so thoroughly justified and, in addition, the benefits to the men themselves are so clear, that the actual annual cost will be met without much opposition or much complaint.

A widespread agreement with this statement has been evident throughout the nation. Confirmation comes recently from New York State and the Virgin Islands. On February 13, the head of the New York State Department of Conservation asked for thirty new CCC camps to care for 15,000 jobless youths. On the same date, it was announced that two CCC camps will be established in the Virgin Islands to aid economic rehabilitation there. Out in Douglas County, in Wisconsin, the county itself has established a camp for twenty-eight young men, run on CCC principles, where they will learn the rudiments of reforestation, according to the *Evening Telegram* of Superior.

The CCC grew out of the problem of unemployment, which has stared President Roosevelt in the face ever since he took office two years ago. To relieve unemployment, the President instituted the NRA, the PWA, the CWA, the CCC, and many other agencies. One of the principal reasons for the National Recovery Administration was to get men back to work, and to enable the employers to pass the slightly higher prices on to the customers. The only purpose of the Public Works Administration was to stimulate the building industry, which had been in the doldrums too long for the welfare and economic health of the nation. The Civil Works Administration was an invaluable emergency aid last winter in helping the unemployed.

President Roosevelt set the CCC to work on April 5, 1933, when he appointed Robert Fechner director of the CCC. Congress, six days before, had authorized this, providing for the use of United States citizens, now unemployed, “in the construction, maintenance, and carrying on of works of a public nature in connection with the forestation of lands.” The principal purpose of the act was to relieve “the acute condition of widespread distress and unemployment,” while at the same time restoring the depleted natural resources of the country and advancing a program of public works.

Because reforestation is close to the President's heart,

the CCC has been one of his pet projects. During its first eighteen months, it planted more than 150,000,000 trees over denuded forest areas, or on lands endangered by soil erosion. And by removing undesirable trees, etc., it has developed and improved more than 1,000,000 acres of forest lands.

But the brightest spot in the CCC's work has been the employment it has given. Thousands of young men, most of them recently out of school, have been put to work in a healthful, wholesome environment. They had come out into the business world when there were no jobs even for experienced workmen—their case was almost hopeless from the start. Providing them with work has saved many from that moral deterioration which might have followed a long, enforced idleness.

The original number of men to be enrolled in the CCC was set at 250,000. Enrolment was open to citizens, between eighteen and twenty-five years of age, physically fit, unemployed, unmarried, and with dependents to whom they would allot a part of their cash allowance. In almost every case, the CCC reports, the jobs have gone to men willing to allot five-sixths of their \$30 monthly allowance to their families or dependents.

The enrolment requirements were later extended to provide for needy World War veterans, Indians, and 50,000 young men from cities, towns, and villages in the twenty-two drought States. This has brought the authorized enrolled strength of the CCC up to 369,838, although the actual number in the camps is below that, since there have been day-by-day discharges to allow the men to accept private employment, etc.

The stipulation that the men must allot part of their allowance to their families and dependents has reduced considerably the relief rolls. About \$113,000,000 of the \$136,000,000 paid the CCC men has been sent home. From the early summer of 1933 to July 1, 1934, these relief allotments reached an average of 300,000 families each month, and lately the number has been as high as 350,000. If the enrolments are maintained at this level, it is estimated that \$7,500,000 each month will be sent to 350,000 families on relief rolls. And that represents a large saving to needy municipal and State relief organizations, while at the same time preserving the self-respect of these families.

But the CCC's contribution to the relief of unemployment has not stopped with those enrolled in its ranks. On camp supervisory and administration staffs, it has employed some 70,000 experienced foresters, technical men, construction experts, reserve officers, and school teachers. And it has spent \$256,000,000 in purchasing supplies, materials, etc., all of which goes toward the general stimulation of employment.

The half-billion dollars representing the cost of the first eighteen months of the CCC has had many results



beneficial to the nation. Here are some of the major accomplishments claimed for it by the Emergency Conservation Work officials:

It has constructed some 40,000 miles of truck trails through forests and parks, opening up hitherto inaccessible areas, and strengthening the forest-fire control system; and has constructed 23,000 miles of fire breaks, which will help control the spread of forest fires. It has conducted campaigns to reduce or eradicate the destructive activities of rodents over 7,000,000 acres, insects over 2,700,000 acres, and tree-attacking diseases over 1,000,000 acres. It has constructed 700,000 check dams in gullies, stopping soil erosion and reducing flood losses.

More than 5,000,000 acres of timber land have been added to the national forests administered by the United States Forest Service because of the CCC program. Sixty-seven thousand acres have been added to the national parks, and several hundred thousand acres of new State park lands have been acquired. The CCC workers are being used, under the supervision of the Forest Service and the park services of the various States, to develop these additional parks. These workers have also developed thousands of acres of new recreational areas in national parks, State parks, and national forests.

Four departments of the national Government and the Veterans' Administration have cooperated in the CCC program. Through State agencies the Labor Department selected all the men except the War veterans, who were chosen by the Veterans' Administration. The men were enrolled, fed and clothed, and camps established and operated under the direction of the War Department. The Department of the Interior and the Department of Agriculture have supervised the men at their work in the field.

There have been no cries of "politics" rising against the CCC, as against some other governmental organizations, during the last elections. An amusing instance of this lack of political partisanship is the story of the President Coolidge Memorial Highway. It runs from Brule (where he spent a summer) to Lake Nebagamon, Wis., and I have been told that the CCC men were used to improve the road. It would have been easy to change it to the "President Wilson Memorial Highway," or some other non-Republican name, as has been done with other governmental works, but the name remains unchanged.

Altogether, the work of the Civilian Conservation Corps has been one of the most beneficial results of the new Administration. The Forest Service has estimated that its work has advanced the forestry programs from five to fifteen years. The outdoor, wholesome employment has improved the men themselves. A check of 15,000 men, selected at random by the office of the Surgeon General of the War Department, showed an average gain of more than seven pounds per man. Some of them had gained as much as fifteen to twenty-five pounds.

And the spiritual welfare of the men has not been neglected. An article in *AMERICA* (February 3, 1934), by Thomas J. Malone, tells the story of a "Chaplain of the CCC" in upper Minnesota, and there have been other articles, in the *Sign* and elsewhere. A recent N. C. W. C. News dispatch cites a statement from the assistant director of the Civilian Conservation Corps extolling the cooperation of the Catholic Bishops, who have assigned priests to the CCC so that the Catholic members have had every opportunity to hear Mass in the camps.

There is every indication that the important CCC work will be continued, and that there will be no objection to this continuation.

## My Six Conversions

G. K. CHESTERTON  
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### VI. The Well and the Shallows

**I**N numberless novels and newspaper articles we have all read about a process which is still apparently regarded as novel or new; though it has been described in almost exactly the same terms for nearly a hundred years; and in slightly different terms for hundreds of years before that. I mean what is called the growth of doubt or the disturbance of faith; and the only point about it which is pertinent here is this; that it is always described as a revolt of the deeper parts of the mind against something that is comparatively superficial.

We need not deny that modern doubt, like ancient doubt, does ask deep questions; we only deny that, as compared with our own philosophy, it gives any deeper answers. And it is a general rule, touching what is called modern thought, that while the questions are often

really deep, the answers are often decidedly shallow. And it is perhaps even more important to remark that, while the questions are in a sense eternal, the answers are in every sense ephemeral. The world is still asking the questions that were asked by Job. The world will not go on very long being contented with the answers that are given by Joad.

The chances of the Book of Joad being as permanent as the Book of Job are limited by certain perfectly practical calculations.

Mr. Joad is an able and sincere man; and nobody doubts that his opinions are the product of his own mind; but they are very unmistakably the product of his own age. In this case it would be more correct to say, of his own generation. For the skeptics throughout the ages inherit nothing except a negation. Their positive policy or ideal varies, not only from century to century, but even from father to son.

A freethinker like Bradlaugh, coming out of the individualistic nineteenth century and the mercantile spirit of the Midlands, was careful to explain that he was an individualist. A freethinker of the next generation, like Joseph McCabe, was careful to explain that he was a Socialist. A freethinker wanting to make a splash today would almost certainly insist that he was not a Socialist; which has come to mean something as mild as Ramsay MacDonald.

For those who can believe in each of these social moves in turn, as they happen to turn up, the matter may be irrelevant. But some of us will simply draw the moral which determines the whole question of this issue between the traditions of truth and doubt. Those who leave the tradition of truth do not escape into something which we call freedom. They only escape into something else which we call fashion.

That is really the crux of the controversy between the two views of history and philosophy. If it were true that by leaving the temple we walked out into a world of truths, the question would be answered; but it is not true. By leaving the temple, we walk out into a world of idols; and the idols of the marketplace are more perishable and passing than the gods of the temple we have left.

If we wished to test rationally the case of rationalism, we should follow the career of the skeptic and ask how far he remained skeptical about the idols or ideals of the world into which he went. There are very few skeptics in history who cannot be proved to have been instantly swallowed by some swollen convention or some hungry humbug of the hour; so that all their utterances about contemporary things now look to us almost pathetically contemporary.

The little group of atheists who still run their paper in Fleet Street, and frequently honor me with hearty but somewhat hasty denunciation, began their agitation in the old Victorian days; and selected for themselves a terribly appropriate title. They did not call themselves atheists; they called themselves Secularists. Never was a more bitter and blighting confession made in the form of a boast. For the word *secular* does not mean anything so sensible as "worldly." It does not even mean anything so spirited as "irreligious." To be secular simply means to be of the age; that is, of the age which is passing; of the age which, in their case, is already passed. There is one tolerably correct translation of the Latin word which they have chosen as their motto. There is one adequate equivalent of the word *secular*, and it is the word *dated*.

In the articles in this series, I have considered some of the effects of this continuous process of time and change, as it has affected the world even after I myself ceased to look to its changes for essential guidance.

I have noted that the changes, which continue to occur, point more and more to the truth of the unchanging philosophy which stands apart from them. I could add, of course, a long list of other examples of exactly the same truth.

I could point, for instance, to the collapse of Prohibition; not so much in the narrow sense of Prohibition as in the general sense of prohibitionism. For what failed with the American experiment was not merely a particular chemical experiment with some illegal chemical constituent which they choose to call alcohol. It was a whole attitude toward all the complex uses and abuses of human things.

The great outstanding principle of the modern materialistic world has been Prohibition; even Prohibition in the abstract. Where we say that a social element is dangerous or doubtful, that it must be watched, that it may on due occasion be restrained, the thing that was called the Modern Mind always cried aloud with a voice of thunder that it must be forbidden. The Prohibitionist declares that there must be no wine, the pacifist that there must be no war; the Communist that there must be no private property; the Secularists that there must be no religious worship.

The failure of Prohibition in the one country in which it was a favorite, in which it was a popular ideal insofar as anything so inhuman can be popular, was the collapse of the whole conception of wiping out entirely the temptations of man and the trials of mortal life. After that, it is tacitly agreed that there is no such simple way out of moral problems; it is almost admitted that they must be referred to the moral sense. We were actually driven back on the desperate and tragic duty of our fathers; of deciding for ourselves whether we were drinking too much; or whether we were fighting in a just quarrel; or whether we were only defending our own lawful property, or getting other people's property by lawless usury.

Such a demand was naturally a great strain on the Modern Mind. For the Modern Mind is not at all accustomed to making up its mind. It finds the task almost as unfamiliar as working its own farm or practising its own craft; or doing a hundred other things that human beings had done from the foundations of the world.

In short, it would not accept the Catholic doctrine that human life is a battle; it only wanted to have it announced, from time to time in newspapers, that it was a victory.

There are, I say, a number of other more general defeats of the attack on the Faith, on each of which it would be easy to write a long essay; the longer as the essential truth in the matter was more subtle and more universal.

But I will close this series with the examples which I have given, because I think they suffice to show the general trend of the truth which I desire to suggest.

The simplest summary of my meaning is to throw my mind back to all the things that seemed in my youth to be the rivals or reasonable alternatives to my religious conviction, and consider whether they could still play even the part which they did. The answer is that not one of them could now even remotely resemble a rival; or be even reasonable as an alternative.

There was a time when men of my sympathies felt even tragically the quarrel between the Republic and the



Church; the apparent misunderstanding between political equality and mystical authority. It is a commonplace today that the world has reacted much more against equality than against authority. But that in itself would not have disposed of the democratic ideals of any sincere democrat. It is the thing called democracy that has itself disappointed the democrat.

However much I might hate the Fascists, heartily as I do indeed despise the Hitlerites, that would never restore the mere abstract faith in the republicans. If I lost my religion tomorrow, I could not again believe that the mere fact of turning Kamschatka from a monarchy to a republic would solve all its social sins. I have seen too many republicans, with their greasy platform promises and their guzzling secret societies.

I can remember when being a Socialist was a real inspiration to youth; but anybody who thinks it could be an inspiration to the more elderly phase of maturity has only to look at the more elderly Socialists.

In short, the point I mentioned at the beginning of this article is the point of the whole matter; that while the questions are still deep and tragic enough, the recent answers have not really been revolutionary but only superficial. I could not abandon the Faith without falling back on something more shallow than the Faith. I could not cease to be a Catholic, except by becoming something more narrow than a Catholic. A man must narrow his mind in order to lose the universal philosophy; everything that has happened up to this very day has confirmed this conviction; and whatever happens tomorrow will confirm it anew.

We have come out of the shallows and the dry places to the one deep well; and the Truth is at the bottom of it.

## The Gillie of St. Patrick

JOHN W. MORAN, S.J.

**T**O many people St. Patrick is a myth, not a man. The name of Ireland's patron saint brings to their imagination the picture of an elderly cleric, dressed in full pontificals, but having slight resemblance in character to the Son of Man who embraced and blessed little children. The real St. Patrick is unknown.

How few people of today know the story of little Benen, the gillie of St. Patrick. It is a charming tale, rich in human interest. During the first Lent which the Saint spent in Ireland, he was for a time the guest of a chieftain named Seschen, who lived near the modern Gormanston in County Meath. The chieftain had a son named Benen. Whenever this boy would find St. Patrick asleep, he used to cover him with flowers. In no other place would he himself sleep but at the feet of his hero.

Came the day when St. Patrick was to turn his face toward Tara. He was about to step into his chariot; in fact, in the words of the old Irish chronicle, he had one foot in the chariot and one on the ground, when he felt the tight grasp of the youthful Benen on the foot which was on the ground. The boy said he would not allow

himself to be separated from his foster father. A beautiful picture, and symbolic of the Ireland of the days of persecution, but also of the Ireland of 1935, where all men tip their hats on passing a church, where the military salute the priests, and where the Chief Executive was publicly thanked by the Holy Father for his statement on Russia before the League of Nations at Geneva. The boy Benen is the first fruits of the Irish nation, which has clung to the saint it loves and will not let him go.

The Saint, compelled by the boy's love and devotion, takes him with him as his gillie. The princeling helped Patrick kindle the historic Easter Saturday morning fire on that ever-memorable March 25, of the year 433. The fire was lighted on the Hill of Slane on the northern bank of the Boyne and facing regal Tara, ten miles to the south. Next followed the ordination of the first priest of the Irish race, St. Cianán of Duleek, and the baptism of catechumens in the historic Boyne. Little Benen must have been thrilled when Cianán then lit from the blessed fire the huge pyre set for this purpose on the Hill of Slane. While the king scowled from Tara, still wrapped in pagan shadows, the druids told him that the fire on Slane, if not put out that night, would not be extinguished forever.

Our Saint is invited to Tara, but the Ard-Righ has hatched a treacherous plot in the black depths of his heathen soul. He sets an ambush on every path between Ferta Fer Feic (the graves of the men of Fiacc, i.e., Slane) and Tara. But God was watching over His chosen ones. Patrick gave his blessing to his party of eight clerics and Benen. Then he accompanied them on their journey. The eyes of the watchers searched in vain for their prey. However, they did notice eight deer go by. Was that all? No, for behind the deer was a fawn with a bundle on its back. This was Benen who was carrying St. Patrick's book satchel.

To the consternation of the king who was feasting at the Royal Palace, the Saint appeared in the banquet hall. The bolting of the ponderous doors had not been able to stay his entrance. It was at this time that Benen showed the depth of his trust in his hero and became the incarnation of the loyalty of Ireland's boyhood to the glorious apostle. Benen was chosen by the Saint to submit to the ordeal.

Here were the terms of the contest as laid down by the ex-slave to the druid. "Thou thyself shalt go, and one of my lads shall go with thee, into a house separated and shut up, and my garment shall be around thee and thy garment around him, and fire shall be set to the house and the judgment of the Most High invoked by this ordeal." The boy's loyalty was put to a terrible test, for as three little princes who were hostages at the court of the High King tearfully told the Saint, he was to be the victim of base, underhand treachery. A house was being built for the ordeal, half of it of green wood and half of dry, and "it is in the half that is made of dry that thy gillie is to be put." A beautiful story of the Irish pagan boys' love of fair play.

Young Benen, vested in the druid's tunic, enters the

dry portion of the hut, and the druid with Patrick's chasuble upon him steps into the green-wood section. Fire is set to the structure; in the simple words of the Tripartite Life:

As Patrick prayed, the flame of the fire burned the druid with the half of the house that was made up of green wood, the cloak of Patrick alone remaining unscathed. Benen on the other hand, in the dry half was neither touched by the fire nor the least alarmed. [A Homeric touch, this.] Only the cloak of the druid which was around him was by the will of God burned up.

Perhaps the sweetest story we have concerning St. Patrick's relation with Benen is related by the Saint's oldest biographer, Muirchu. It is a story rich in human tenderness. The lad accompanied his hero one night to the Saint's accustomed place of prayer, the middle of a river bed. The cold was too much for the boy, and with blue lips and chattering teeth, he quivered, "I cannot endure the chill of the river." Patrick told him to stand below him in the stream. There Benen felt the water to be warmer. Whether the water was warmed by the

Saint's prayers or by the boy's imagination and trust in his hero, it reveals a Patrick of flesh and blood, seen through the eyes of a boy worshipper.

Some people may wonder if a saint would single out a boy for special friendship unless he saw a great spiritual destiny in store for him. Probably no saint would, certainly not St. Patrick. On the very night just described, before going into the water, the apostle, gazing on the heavens, as was his wont, asked the boy, "My son, tell me, I pray thee, if thou perceivest the things which I see." The lad answered with childish candor, "I know now the things which thou perceivest; for I see the heavens opened and the Son of God and His angels."

This boy is known in ecclesiastical history as St. Benignus, the successor to St. Patrick in the metropolitan See, a See that has given many saints to the Church, and is at the present day graced by that noble soul, Joseph Cardinal MacRory, Archbishop of Armagh, Primate of All Ireland, and Co-Arb of St. Patrick.

## The Washington Scene

JOSEPH F. THORNING, S.J.

*Special Correspondent of AMERICA*

### V. A Mysterious Letter

IN that edition of the *Washington Scene* which related the importance of Mexico as an American problem, it was stated that Senator Key Pittman, Chairman of the Senate Foreign Relations Committee, denied that he had received a letter opposing the Borah resolution on Mexico from the Hon. Cordell Hull, Secretary of State. Nevertheless, Mr. Hull refused to confirm or deny the report. More recently, it has been admitted that such a letter exists and, although the text has not been released to the press, the contents of the message are an open secret in the Capital. In fact, the nature of the letter induced party leaders to hold a caucus of the Democratic members of the Senate Foreign Relations committee with a view to stop the Borah resolution.

The first assertion of Mr. Hull, in urging that the resolution be disagreed to, was that the proposed inquiry into the violation of religious and American rights in Mexico would be an infringement upon the prerogatives of the President of the United States. The President alone, it was urged, has the power to conduct negotiations with foreign Powers.

It is interesting that an analogous situation arose with respect to the demand of Representative Tinkham of Massachusetts for hearings on his resolution to withdraw American recognition of Soviet Russia, on the ground that treaty obligations had not been fulfilled. This resolution was introduced in the House of Representatives and referred to the House Foreign Relations Committee. Now it happened that the United States Department of State also was ranged in opposition to this resolution. Just as in the case of the Senate committee, a letter was dis-

patched by Mr. Hull to Chairman John W. McCormack (Democrat) of Massachusetts, reciting the reasons why Mr. Hull was not in favor of hearings with respect to the severance of diplomatic relations with Russia. The Secretary of State headed off his list of arguments against the plan for public hearings with the assertion that such matters were exclusively within the jurisdiction of the President.

Evidently, neither the chairman nor the members of the House Foreign Relations Committee were moved by this argument, because they immediately voted, in spite of the plea of the State Department, to hold the hearings and set March 19 as the initial date for that purpose. Consequently, it may be concluded that the same argument, as urged by Secretary Hull against the Borah resolution, is no more valid in the case of Mexico than in the case of Soviet Russia. Indeed, inasmuch as the Senate constitutionally and traditionally has the right to grant its "advice and consent" in certain matters of foreign policy, it would appear that a Senate Foreign Relations Committee has not only the right but also the duty thoroughly to inform itself upon a problem that is rapidly developing into a source of international irritation and friction. This, of course, is all the more urgent and important when fundamental American rights are jeopardized.

When it was finally ascertained that Secretary Hull had taken a definite stand against the Borah resolution, one of the most prominent members of the Senate, dipping into some rather recent history, expressed his surprise in the following words:

"These are strange proceedings and strange allegations, in view of the fact that last year Cordell Hull asked



Majority Leader Senator Joseph Robinson to take the floor of the Senate and to denounce the alleged Nazi persecution of Jews in Germany."

From this it is clear that both the American Secretary of State and the official head of the Democratic party in the Senate have quite a different conception of their duty when the violation of fundamental human rights bears heavily upon Jews than when similar offences are committed against Christians.

Secondly, Secretary Hull, in his recent letter to Senator Pittman, is understood to have declared that there were no proper precedents for the Borah resolution. Now it happens that there is considerable research work under way on this subject. On February 28, Representative Emanuel Celler of New York supplemented the list of precedents which he had previously inserted in the *Congressional Record*. Other students of legislative history have been active in the same field. Here is one of the most interesting and enlightening of the resolutions they have discovered:

Resolved, that the attention of the Senate having been called to the awful massacre of members of the Jewish race in the Ukraine and to the existence and execution of pogroms, which indicate a determination to exterminate the Jews of Ukrainia, it is requested of the State Department that such information as may be available, not inconsistent with the public service, be transmitted to the Senate showing the actual conditions in the Ukraine, and indicating what steps, if any, have been taken or are contemplated on the part of our Government in the matter.

This resolution, known as Senate Resolution 259 (*Congressional Record*, p. 961), was in the year 1919 reported unanimously by the Senate Foreign Relations Committee by the Chairman, Senator Lodge. It had been introduced by Senator Spencer. After slight changes the resolution was agreed to. Substantially, the Borah resolution calls for the same amount of information and deserves equally cordial approval. Obviously, both the Senate and the State Department, as of 1919, deemed that there were ample precedents for such a resolution; nor was it opposed by the President of the United States.

The third claim of Mr. Hull in his letter to the Chairman of the Senate Foreign Relations committee was that the State Department had not received any evidence of Mexican violation of the rights of American citizens. Here, too, there has been some preliminary research work in progress. The results are astounding.

On January 9, 1935 (simply to indicate the more recent happenings), the property of Eugenie Marbaise, an American citizen, residing in Los Angeles, a building which was valued at approximately \$75,000 and located at Tlalpan near Mexico City, was broken into by twenty-five men, who proclaimed themselves representatives of the Mexican Government and charged that the edifice was being utilized to conduct a religious school contrary to existing statutes. The intruders held and examined the occupants until three o'clock in the morning and then released them. The American citizen had merely rented the property for boarding-house purposes. All furniture was removed from this building, which is now being used as a Government school. Although legal proceedings were

instituted to recover the property for the rightful owner, the Courts in Mexico refused to consider the case. It has been established that the charge that the building had been used as a religious school was entirely without foundation. This is a clear case of confiscation of American property.

American lives have also been at stake. On January 10, 1935, Mrs. Ivy Mae Carpenter, an American citizen, residing in San Antonio, Tex., received a telegram from the American consul at Durango, advising her that her husband, an American citizen, had been killed. It was an atrocious murder and yet the Mexican Government did nothing to furnish redress. In the meantime, another American, James Reagan, prominent Arizona cattleman, was assaulted and killed in the mountain fastnesses of Chihuahua, Mexico. The circumstances of the death were surrounded in mystery. American citizens have also been kidnaped in recent months, while others, wishing to visit Mexico for peaceable and reasonable purposes, have been refused visas.

In the educational order similar infringements of rights exist unprotested by our Government. Hundreds of American citizens, who reside in Mexico, are in effect deprived of the opportunity of sending their children to institutions of their own choice. These American parents do not wish their children exposed to the perils of atheistic, Socialistic, and sexual teaching. Nevertheless, students at the American school in Mexico are obliged to attend such instruction once a week in the Government schools. Americans, teaching in these schools, are likewise required to take a solemn pledge denying the existence of God and professing undying allegiance to the principles of Socialistic education.

Both in Washington and New York there are available for the purposes of a Senatorial investigation files of authentic legal evidence showing the widespread and unredressed violation of American property and civil rights in Mexico. Expropriations of the lands of Mexican and foreign companies are continuing and probably will continue, unless notice is taken of the abuses. Although the attitude of the Mexican Government toward individual Americans in the Republic is not quite as bitterly hostile as it was five or ten years ago, this change is to be attributed to the desire of Mexico to attract the growing tourist trade. Files of the Naval Intelligence in Washington are also reliably reported to contain much material that would materially serve the protection of American rights and throw abundant light on the conduct of our affairs in the Republic of Mexico.

The very fact that the Mexican Foreign Office, the Mexican Ambassador to the United States, Mexican sympathizers in this country, and the Communist elements in Mexico are so thoroughly alarmed about the projected inquiry is a strong indication of what revelations the Senate committee may expect to find on the record. According to a United Press dispatch from Mexico City, dated March 1, a boycott of American products has been threatened by the National Confederation of Workmen and Farmers as the organization adopted a resolution protest-

ing "dirty maneuvering against Mexico abroad." Why, it may be asked, are the military clique of "millionaire Socialists" in Mexico so apprehensive about the possibility of official recognition of the truth? The more such disreputable representatives protest and threaten, the more

eager the Government of the United States, through its executive, diplomatic, or legislative departments ought to be to discover what is "under the lid" in Mexico, especially where American lives and property are at stake. The truth will not long be hidden.

### Sociology

## Sterilization and Other Conjectures

PAUL L. BLAKELY, S.J.

**A**LTHOUGH I cannot find the reference, I think it was Sam Weller who pleaded that there were so many "best and noblest impulses of our nature" in Mr. Pickwick's philosophy of life that he might be pardoned if he failed to recognize every one of them on sight. I have sometimes thought that we Catholics might plead a similar excuse for the reluctance of the Church to incorporate into the Apostles Creed, on sight, what the Sunday supplements usually style "the discoveries of modern science." For Mr. Pickwick lived to realize that Job Trotter's tears did not flow from any of those best and noblest impulses, and all of us in every generation, scientists as well as the most recalcitrant of Papists, live to discover that many discoveries of modern science are not scientific at all, but mere balderdash, on a level with the theory, still accepted in some parts of this enlightened country, that the sovereignest remedy for "rhumatiz" is a buckeye carried in the breeches pocket.

A list of the scientific discoveries made since 1850, which later turned out to be hopelessly unscientific, would make hilarious reading. I do not know where such a list can be procured, but our leading radio stations and advertising managers should compile one for the benefit of the jokesmiths who nightly peddle their wares over an unoffending ether. It would enable these hard-working men to toss into the scrap heap their present jests, as venerable in age, most of them, and as unsubstantial as the charge that Catholics and the Catholic Church always oppose "science."

Near the top of this list they would be obliged to place, as a scientific joke, the proposition that sterilization has shown by its results that it is a most valuable means of improving the human race. In this country, thirty-one States, beginning with Indiana in 1907, have at various times adopted legislation providing sterilization for all who "by the laws of heredity are potential parents of socially inadequate offspring," and in twenty-five, and by the Supreme Court, it has been sustained. No doubt the members of these legislatures were laboring under the delusion that the laws of heredity are as well known as the laws of Indiana, and that there can be no tenable difference of opinion on the meaning of "socially inadequate," or on the possibility of educating handicapped members of society. Nothing more unscientific than this naive assumption can be imagined.

But these legislatures undoubtedly mirror an opinion that is common. In magazines for popular consumption, "the pulps," turned out annually by the millions, it is common to find sterilization urged as a means of ending poverty, tuberculosis, the social diseases, bad housing, alcoholism, highjacking, brigandage, and every form of mental, moral, social, physical, and economic disorder. "Had the parents of Dillinger been sterilized," writes one of these scientists, "there would have been no Dillinger." It would indeed be difficult to dissent from this conclusion. But it is equally difficult to see by what authority the elder Dillingers, both upright people (as were their ancestors for a century back) could have been subjected to this mutilating operation. Our "scientist" might have written with equal truth that there would have been no Dillinger had both of Dillinger's parents been murdered by the James boys.

Popular as this theory is, an antidote is now being supplied by workers whose methods are scientific. Dr. Morris Fishbein, secretary of the American Medical Association, writes in an article distributed last week by the Associated Press, "actually we do not yet know enough to recommend any sort of mass action," for while sterilization may prevent the birth of defective children, it can just as well prevent the birth of highly gifted children (*New York Times*, March 3).

Dr. Fishbein cites the results of an interesting study in Great Britain. This showed that 103 parents, mentally deficient, produced 338 children, of whom 110 were deficient, while 626 normal parents produced 1,032 children of whom 86 were defective. Had a rigid sterilization law been applied in these cases, notes Dr. Fishbein, the community would have been relieved of 110 defective children, but such legislation would not have prevented the birth of the 86 defective offspring of normal parents. Even more to the point is the fact that of the 228 normal children of bad ancestry, no fewer than 78, as later studies showed, "were distinctly supernormal, a few of them possessing the qualities of genius." Sterilization legislation would have deprived the world of these gifted children. "It is not easy to apply the Mendelian laws to human breeding, despite our wish to improve the human race," writes Dr. Fishbein. "The problem is exceedingly complex." Or in the words of the commission which reported to Parliament last year, "it is impossible in the present state of our knowledge about the causation



of mental defect to forecast with certainty whether a child of any given union will exhibit mental abnormalities."

An excellent study of recent findings on the transmission of mental defect by parents is given by J. Lawrence Coleman, of St. Louis University, in the *Modern Schoolman* for November, 1934. Quoting R. E. Fairbank and A. Myerson, Mr. Coleman writes: "The charge that feeble-minded parents always have feeble-minded children is not true. . . . It is true that when two feeble-minded persons marry, their children have a tendency to acquire the defect, but such is not always the case." Again, supposing that some or even all of the children will be defective, is that a good reason for sterilization? Coleman answers in the negative, and quotes from Goddard:

Just what is the danger? First, that we are propagating the feeble-minded. Yes, but we have learned to "cure" them, and when cured, they are very useful. They are happy in doing a kind of work that you and I do not want to do. . . . In other words, we need these people. They are an essential element in the community. Why should we be afraid of their having children and bringing up a family like themselves? ("Who Is a Moron?" *Scientific Monthly*, January, 1927.)

It is significant that those States which have sterilization laws do little or nothing to remove the social inadequacy of the feeble-minded—which of course remains after sterilization—while the States in which there is an earnest and successful effort to find a useful place in society for these unfortunates, have no sterilization laws. The States in this second class evidently perceive that even if sterilization could be shown to be of real value in individual cases, it is too impracticable as a social remedy. Writes Coleman:

Modern scientific findings do not support the claim that the births of feeble-minded children will be greatly reduced by the sterilization of all mental defectives. In order to produce any marked decrease in the total number of defectives, it would be necessary to prevent not only propagation by people themselves feeble-minded, but also all persons who are "carriers," and from whom a great number of the feeble-minded are derived. Such a process would be impossible. Then, too, we must remember that the number of feeble-minded institutionalized is inconsiderable, in proportion to the total number of defectives in the population. Such a method of sterilization would penalize a few and fail to reach the majority. Thus the eugenic reason for sterilizing the feeble-minded is based on a false principle, is unsubstantiated by scientific proof, and even if carried out in full (an impossible undertaking) would not accomplish its ultimate purpose.

Coleman thus concludes that improvement of the human race demands supervision and training of the feeble-minded, and that no beneficial results can be had from the knife.

Apart from the force of reasons based upon scientific investigation, for Catholics the question of sterilization as a means of improving the human race is settled by Pius XI in his Encyclical on Christian Marriage (December 31, 1930). Speaking of those who would sterilize all who "according to the norms and conjectures of their investigations" would bring forth defective offspring, the Pontiff writes:

Those who act in this way are losing sight of the truth that

the family is more sacred than the State and that men are begotten not for the earth and for time, but for Heaven and for eternity. Although often those individuals are to be dissuaded from matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.

Public magistrates have no direct power over the bodies of their subjects. Therefore, when no crime has taken place and there is no cause for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for reasons of eugenics, or for any other reason. St. Thomas teaches this when, inquiring whether human judges, for the sake of preventing future evils, can inflict punishment, he admits that the power indeed exists as regards other forms of punishment, but justly and properly denies it as regards the maiming of the body.

Perhaps I may end these reflections with a topical instance. It is by no means conclusive. But it is suggestive.

One of the sweetest and noblest characters in American history is Nancy Hanks, "who gave us Lincoln, and never knew." Nancy came of a stock, many of whose members would have been marked for the knife by the sterilizationists. The house of Hanks was not unacquainted with the bar sinister; at best, as Barton has shown in his "Life of Abraham Lincoln," its scions were "poor, thriftless, generally illiterate, and highly migratory." Lucy Hanks gave birth to Nancy, the President's mother, out of wedlock, in 1784. This may or may not have been her first experience; Barton's reticence leaves us in some doubt. But there is no doubt that for the next five years, she was a public scandal. According to a grand-jury report for Mercer County, discovered by Barton, she was indicted for fornication in November, 1789. Twice she eluded the summons to court, but answered in May, 1790, "to be publicly branded with an unpleasant name." There was no secrecy about this unhappy case; all was as plain as Hester Prynne in the pillory.

Here one Henry Sparrow appears, falls in love, and proposes marriage; whereupon the indictment is dismissed. But Henry was a wise man. He put Lucy on probation for a year, and married her on April 3, 1791; in other words, he gave this poor defective an education, with admirable results. They had eight children, and grandchildren and great-grandchildren innumerable, and they were known (and still are) throughout that country as an industrious, law-abiding, useful people. They are aware of their kinship to Lincoln and are quietly proud of it.

We must not bear too heavily on one example. But when the Kallikaks are dinned in our ears, some contrast is a relief. Strong, loving, God-fearing Nancy Hanks was born the daughter of a woman of loose moral character and slovenly mentality. In her case, the theory of inherited mental and moral traits fails utterly. Through God's providence she came into being, and in that same providence, she sank into an early grave, yet not before she had sowed the seeds of wisdom and goodness in the heart of our greatest American, Abraham Lincoln.

## Education

# The Fallacy of "Self-Expression"

WILLIAM I. LONERGAN, S.J.

CONSEQUENT on the popular practice, though only partially justifiable, of laying at the door of the lawyer responsibility for our general American lawlessness there has followed a stiffening of Bar-admission regulations in various States. The result has been a phenomenal number of failures in examinations for licenses to practise law.

Discussing this important topic in a brilliant and well-thought-out article in the January *California State Bar Journal*, John A. Hadaller finds the root of the trouble in "the standard of education in our public schools which are expected to provide the basic training upon which a lawyer must found his legal education." He launches a vigorous, forceful, and open attack on what he terms the "inefficiency" of our public-school system as now constituted. But what he writes has very wide application: it extends not only to a student's basic preparation for practising law, but to all useful, successful, and efficient living. He says:

"Its inefficiency lies in two fundamentally wrong conceptions about education. The first is that, by an application of what is now known as 'self-expression,' the student should have the freedom to express himself according to his own basic impulses and tendencies. The second of these principles, which is but an offshoot from the first, is this: that as part of the doctrine of 'self-expression' the student should have the right to select those subjects in school to which he feels himself drawn, and that he should also have the right to drop those subjects for which he develops a dislike and for which he feels he has no capacity or aptitude."

Mr. Hadaller points out that the application of this principle leads to disastrous results in two directions: moral conduct and mental efficiency.

"The doctrine of self-expression supplants to a large degree the wisdom of the parents which comes from actual, concrete experience. It supposes that the student in his right to experiment almost without limit with his life will, by reason of basic instincts and bents, hit upon the proper mode of conduct and that, whatever restraints should be applied to himself and his instincts, will be applied by the student himself. It means that the corrective discipline heretofore supplied by the parents is wrong and detrimental to his fullest development, and that parental authority should give way to school authority, and to the student himself.

"Those of us who have reasoned this thing out for ourselves, and who bring to this generation of young people the experience of several decades of ups and downs, find that the present generation is not inclined to support our authority, accept our reasoning, or profit by our larger experience, regardless of how intensely

interested we may be in the larger and better welfare of our children. Instead of there being a basic concordance of parents and teachers as to the proper discipline of our children, our children are instructed that the ways of their parents are old-fogy ways and out of date; that corporal punishment is a remnant of the dark ages and that in this day of enlightenment it is heathenish to enforce proper conduct, good manners, and proper social behavior; that the science of pedagogy has made such enormous strides and advances in school work and child psychology that those not intimately connected with the school don't know what they are talking about.

"When the parents who are convinced of the fallacy of this sort of reasoning strive to administer proper correction to their children and hold fast to the age-long principles in child training which have proven their value, they are forced to come into conflict with the ideas of pedagogues who are supposed to exercise supervision over the children part of each day. The child cannot but borrow support for its unruliness from the school authorities and quotes that support to the parents. The child, wanting this large freedom to do as it desires to do, resolves the conflict in favor of the school authorities to the detriment of whatever control the parents may be able to exercise, and becomes increasingly rebellious to the correcting and restraining influences of those who have to answer for the child's behavior. Since the school believes in self-expression for each child, it must and does as a matter of practice lessen its supervisory control over the child more and more as long as the child is in the school. Thus, with the parental control seriously undermined by this sort of procedure, and with a progressively lessening control on the part of the school, the student is relatively uncontrolled and goes on in its blissful experimentation until it comes to a sudden and painful halt in a criminal court. Then it's too late."

Equally harmful to mental efficiency as to moral conduct is the application of this principle of self-expression. The young high-school student is permitted to select his own subjects and the school lets him know that it is his life he is dealing with; it is his life that is important; it is his freedom to choose as his will inclines.

"The State tells him that he must go to school, but when he gets into school he has complete freedom to experiment with himself, complete freedom to make it easy or hard for himself, complete freedom to loaf or labor, complete freedom to be graduated or not be graduated. The State tells him: we have supplied you with every bit of equipment needed to educate your brain; we pay teachers a good salary to instruct you, and if you feel that this teacher or that is too strict in her requirements, you can make it easy for yourself and select



another teacher who has a habit of looking behind her back and who will slip you a passing grade so that you can line up with the graduating class on diploma day. The State tells him, if you don't like Latin, you may switch to history, or French, or German, or some other easy subject of your choice, but you must have so many credits or units to be graduated."

Mr. Hadaller would like to bury that credit system so deeply nobody would ever be able to find it. Its corollaries are disastrous. Illustrating his point in the case of a high-school student who has ideas of becoming a lawyer, he notes that he generally starts his educational career enthusiastically and for a time at least may have a relatively good course of studies.

But when the pull begins to get hard; when he discovers that Latin syntax "is a nightmare, or algebra or geometry requires perspiration where inspiration is lacking, and when his instructor insists on his mastering details that require grind and perseverance; he begins to compare notes with others who are having a glorious time on the football or baseball team, and it is not long until the decision to switch to 'cinch' subjects is made. The next semester finds him along with those swimming with the stream and by a little figuring he manages to amass enough credits to squeeze through to be graduated. There he stands in cap and gown, fondly gazed upon by the adoring parents and presently he walks up and gets a roll of paper which declares him a duly graduated pupil of 'Self-Expression High School.' But what preparation has he got for the legal profession? Not how many credits has he, but how efficient is he? Has he been trained to struggle, perspire, dig, stick to a hard, distasteful task until victory comes? Has he ever in his young life had a taste of mastery?

"He has not developed the habit of tackling hard problems and sticking with them until solved. He has not learned to reason a thing through. The tools he now needs to aid him are dull and inefficient. He has but a mediocre command of his own English language, the principal tool with which he will work, and as to some of the aiding subjects—well, he slipped them by. He begins his law work handicapped all around. If he gets into a university by a tight squeeze, he soon finds himself out of mental breath. If he matriculates in some of the lesser schools teaching law, he probably will do what our president tells us about—he doesn't like conflict of laws, or real property, or equity, or domestic relations and 'cuts' them. Then on examination day, the murder of all that valuable time comes out. He flunks to his sorrow and the sorrow of his parents. He tries it again and again, but that basic preparation is lacking and he just can't make the grade. If he gets by that examination he finds himself handicapped all through life and his admission to the bar may be spoiling a very good boiler-maker or mechanic."

This forceful indictment can scarcely be gainsaid. Our present self-expression and elective educational system affords neither moral background nor scholastic equipment for any career in life that demands scholarship

and incessant labor. Mr. Hadaller advocates "open war on the pedagogues who prescribe the curricula" else, he adds, it is useless to talk about pre-legal preparation. Referring to his background and training he says:

"When I went to college the course was mapped out for me and I was required to work. I never knew what an elective subject was. Some of the subjects prescribed for the different years were not to my liking but that made no difference. I was obliged to do the very best I could because it was very well understood by my preceptors that I would excel in some and do less well in others. They knew much better than I did what was best for my future. During eight years of a classical course I struggled with English, Latin, Greek, German, French, algebra, geometry, trigonometry, ancient, medieval, modern, and United States history, rhetoric, oratory, elementary physics, chemistry, botany, zoology, physiology, music, and dramatics. The discipline was rigid, but we had a lot of fun and sports. Some of the subjects that were not so much to my liking in college are now my handmaids. I have not one regret, in fact I feel happy that my instructors insisted so much on proficiency even though I did a lot of perspiring during the formative period of my life. On that course I could have built any kind of a higher education, and that kind of a course, I insist, should form the background for all of the learned professions. If not, why call them learned professions?"

As one reads this paragraph one recalls that it was just these courses which gave prestige to our American universities before Eliot of Harvard in the '90's introduced electivism. Today, outside of Catholic schools where the tradition of a prescribed curriculum, mainly classical, still prevails, it would be hard to find in the United States the type of education advocated. Mr. Hadaller's indictment merits serious attention.

### *With Scrip and Staff*

WHEN the first Sunday of Lent comes around, some of us may wonder just what would occur if Catholics took completely and literally the words from St. Paul's Second Epistle to the Corinthians which the Church enjoins to be read during the Mass. Is this the life of a typical Catholic, that he should be, like St. Paul, "in stripes, in prisons, in seditions, in labors, in watchings," and so on? Is it a normal thing that we should be known generally as "deceivers, yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed, . . . as having nothing, and possessing all things"?

What impresses me is that St. Paul proposes for the average Christian a terribly uncomfortable sort of life; one that is neither reputable nor respectable, and one that is frightfully insecure. There is about as much provision for the future in it as in the life of any average inhabitant of the municipal lodging house. And as I reflect

upon this, I try to harmonize it with what Hilaire Belloc had to say at the Town Hall in New York City on February 28 on the desire for security, as one of the basic passions of human nature. Together with freedom and justice, he numbered security among those things that no man can be permanently deprived of without experiencing an uncontrollable resentment. Universal anxiety about security prevails today: security for the young, as they arrive without prospect of career or employment at the threshold of life; for the father of the family in the prime of his strength; for the aged, with the breaking up of family life: for the sick and incapacitated. This anxiety, in Belloc's mind, must be satisfied. It was his business to show how it could not be satisfied by the various systems proposed for that end: industrial capitalism; Communism; state regimentation; social credit on the Douglas plan. And he proposed Distributism as a means for accomplishing this purpose.

**B**UT what has this to do with St. Paul, the stripes, seditions, and having nothing? Just this much: that St. Paul was so impressed by his own discovery of that God-grounded confidence which is the basis of all security, that he could afford to fling all other considerations to the wind, knowing that since he had the key to the whole problem, all the other factors in it could be taken care of in due season. His shipwrecked fugitive—himself or those like him—was hopelessly insecure, from an earthly standpoint, when in the condition Paul describes. But the fugitive can rejoice in unearthly gaiety not only because he is confident of his eternal welfare, but because he carries with him in his mind and heart the germ of a permanently secure social order.

The insecurity that plagues private and public life today is the result of the world's losing the use of that all-important key.

**B**UT others than Belloc have discovered that the matter of security is the point on which men's ideas are anxiously revolving at the present moment. With the keen psychology of the advertising expert, the great Soviet concern has adroitly substituted security for idealism as the trump card of its international hand. Its peace policy now is all for security. Total disarmament has been quietly shelved. The motto now is to make the world safe for the status quo; and Russia joined the League of Nations to this effect. And never, in any aspect or any pronouncement does she ever give any indication that her interest is in any safety except that to be furnished to the Soviet regime.

What engages the Pilgrim is the neat way that this exclusive solicitude for Soviet security breaks out in every move of the game. The United States, represented by Hugh R. Wilson, Minister to Switzerland, and Great Britain, represented by Earl Stanhope, have been carrying on quite a parley with other nations at Geneva on the subject of drafting a treaty for the control of the traffic in munitions. The United States has contended for supervision of the munitions traffic, a point to which the

British object. Russia then proposes, on February 25, that the draft treaty be amended so that "in the event of armed conflict between any Powers whatever" the signatories could not sell or allow transit over their territory of arms, "save where aid is to be rendered a victim of aggression." In other words, if Russia should happen to fall foul of any other European nation, this treaty would effectually prevent any other nation coming to its rescue, since it is the Soviet dogma, being strenuously taught throughout the world today by the League against War and Fascism, that the Soviet from its nature *cannot* be an aggressor, and from its nature is always the victim. While by that same token the amendment provides admirably for armed aid to be rendered to the Soviet Government in distress.

**W**RITING in the *Dublin Review* for January, 1935 Lord Howard of Penrith, advocate of a universal pact for enforcing the Kellogg-Briand treaty, observes: "At the back of all minds is Fear. Until that specter is laid we cannot hope to persuade nations to deprive themselves of, or even to reduce that quantum of security which they believe their armaments give them, until we can provide them with some other form of security than that of armaments." This is evident, and Lord Howard's plan, which the Pilgrim previously discussed, whereby all aid would at once be stopped to any state in his scheme that starts hostilities *would* be a logical method of allaying this fear, were it not that world public opinion can be so hypnotized through propaganda as to refuse to acknowledge hostilities *as hostilities* when they actually begin. Also, which is the correlative idea, public opinion can be mis-educated so as to regard any mere expression of disapproval of a misbehaving regime as a "threat of war," as "intervention," or as actual hostility. The spreading of such false and emotional views is the surest way to undermine that confidence without which all treaties and pacts are but an idle game. Which brings us back to where we started: that basically the world is more secure with St. Paul in a shipwreck than in any house (to use Christ's own comparison), no matter how solidly constructed, where peace is kept by a *fortis armatus*, a powerful man furnished with mighty weapons, who is the enemy of God.

THE PILGRIM.

#### SONNET FOR EDMUND CAMPION

You charmed all men at Oxford by your grace,  
And won with a phrase the favor of a queen,  
Who was to look upon your pain-racked face  
Again, and recollect how she had seen  
A handsome boy at Christ Church long ago:  
A youth who could, rejecting the career  
She offered, speed to glory from the bow,  
Close-drawn and taut, of one short, crowded year.

But when, on Tyburn's scaffold-height, you spoke,  
You met the two-edged tribute of men's hate,  
Which crushed your heart, just as their sharp wheel broke  
Your body; but which hurled you to the gate  
Of Paradise, reprieved of pride's last ban:  
Once splendid—now a worm, and not a man.

C. E. MAGUIRE.



## Literature

## Pioneers of the Catholic Press

THOMAS F. MEEHAN

IT would seem as if the sale at auction, on January 5, for \$10,400, of the famous Henry C. Murphy set of the "Jesuit Relations," comprising forty volumes of the original series, was an interesting prelude to this year's Catholic Press Month. The month has ended with a continuation of this *motif*, for the New York Public Library has placed on exhibition at the Forty-second Street branch, until Easter, the more notable James Lenox collection of the "Relations," the most complete set in the world, and the only set in their original form. The unique volumes for 1655 and 1660 are there. These Mr. Lenox had reprinted, in 1854, in the exact size and type of the French originals, with that of 1676, from the manuscripts found in the archives of Laval University, Montreal, Canada. He had an edition of fifty copies of these volumes made for other collectors.

Fundamental details of the earliest settlements of our country are given in these letters of the Jesuit missionaries to their superiors. They were akin to the reports and communications giving first-hand information of discoveries, conditions of the new territories and the character and customs of the natives, such as those on which our modern special correspondents and press representatives build up fame and fortune. Father (St. Isaac) Jogues' letter (1646) describing Manhattan Island is one of the earliest historical documents relating to New York, as it is one of the most interesting records we have of those early days. As source materials the "Relations" are now indispensable for the student of the early settlement of this continent.

The importance of the "Relations" in this respect was first pointed out, in 1847, by a Catholic editor, Dr. Edmund Bailey O'Callaghan, who in the course of the preparation of his monumental "Documentary History of the State of New York," his "History of New Netherland," and other similar works was constantly faced by the importance of the "Relations," as source material for the early history of America and the persistent ignoring of them by non-Catholic historians. To correct this he wrote an essay describing each volume and its contents which the New York Historical Society published with the title "Jesuit Relations of Discoveries and Other Occurrences in Canada and the Northern and Western States of the Union 1632-1672." Immediately interest was aroused among scholars who sought out the few extant volumes of the "Relations" scattered about among private collectors and college libraries. The wealthy James Lenox, aided by Dr. O'Callaghan, secured his set for his great store of Americana which is now part of the New York Public Library. Father Martin, S.J., had collected much supplementary material in manuscript, at St. Mary's College, Montreal, and this was added in twenty-five volumes to the original forty of the "Relations," in 1857, and called the "Cramoisy Series," by

John Gilmary Shea with O'Callaghan's assistance. Later (1896-1901) Reuben Gold Thwaites published the combined works in seventy-three volumes titled the "Jesuit Relations and Allied Documents."

Few of those who were otherwise interested in the commemoration of Catholic Press Month knew much of the great work and distinguished career of Edmund Bailey O'Callaghan largely because he was modest and self-effacing and there was lack of a popular appreciation of what he accomplished. This has happily been remedied by Volume XVIII of the Catholic University's studies in American Church history, "Edmund Bailey O'Callaghan, a Study in American Historiography (1797-1880)," by the Rev. Dr. Francis Shaw Guy. This most interesting and comprehensive brochure puts in easy access the evidence that O'Callaghan must be ranked with the leading historians of his day.

There is a long gap of years from the time of the "Relations" to the early nineteenth century when Father John Grassi, one of the ablest of the Jesuits of that period, was doing much to put Georgetown College on a firm footing. He was an intimate friend of the first Bishop of Vincennes, Simon Bruté de Rémur, and they kept up a constant correspondence. In preparing her splendid life of Bishop Bruté (1931), Sister Mary Salesia Godecker, O.S.B., found among the letters that thus passed between these two distinguished ecclesiastics a number of references to a projected publication in New York of a review or magazine much on the lines of the present AMERICA.

It will be remembered that Bishop Carroll, in 1808, sent Father Anthony Kohlmann, S.J., with Father Benedict Fenwick and four Scholastics, to renew the Jesuit foundation in New York and reorganize the disordered and distracted congregation there. Father Kohlmann, a man of large vision, soon concluded that New York had a great future. "This city will always be the first city in America on account of its advantageous situation for commerce," he wrote September 14, 1810, to his friend Father Strickland in England. He favored the closing of Georgetown and its transfer to New York which "is of greater importance to the Society than all the other States together," he told Father Grassi in 1815, and expressed the greatest contempt for the policy of confining the Society in Maryland, "a State the worst and poorest in the Union in which the Society will be eternally buried as in a tomb." His superior did not agree with him, so he worked industriously on his many New York projects, one of which was the inception of what would have been our first serious and authoritative Catholic periodical. This the Bruté letters disclose.

Writing to Bruté from Georgetown, November 24, 1813, Father Grassi says:

Rev. Mr. Ladavière . . . came from New York last week to pay us a short visit. . . . He told me that ours in New York will endeavor to arrange things so as to have a monthly, or at least a quarterly Catholic publication in form of a Journal or Magazine. They have not written anything to me about it; as soon as I shall be informed of their plan I will give you notice in order that you may help them, and they may help you for

this work which I am confident will produce a great deal of good in this country.

Again, on March 29, 1814, he writes:

Ours at New York are about to abandon that school they had begun near that city. [The New York Literary Institute then located where St. Patrick's Cathedral, Fifth Avenue, now stands.] After this affair is settled Fr. Fenwick will be able to think more seriously on the proposed Magazine publication to which I am confident you will contribute with your usual zeal and kindness.

New York's first Catholic college having been closed and the building and adjoining property turned over to a Community of French Trappists, Father Grassi wrote again, on April 12, 1814: "Thus the Rev. F. Fenwick being debarrassed (*sic*) of the care of that house he will be able to apply himself seriously to the intended publication of a Catholic Magazine." That ambition however he was not able to realize until after he became the second Bishop of Boston and then, on September 5, 1829, he began, with the cooperation of some laymen organized as "The Roman Catholic Auxiliary Society," the publication of the *Jesuit or Catholic Sentinel*. It lasted until January, 1834, when Bishop Fenwick, disgusted with the bickerings and factional troubles of the Auxiliary Society, which made the paper "an apple of discord and disunion among brethren of the same family," withdrew his sanction of the publication, and it was stopped and Boston was without a recognized Catholic weekly until the *Pilot* was issued January 2, 1836.

New York had no Catholic paper until April, 1825, when the *Truth Teller* appeared. Its chief editorial contributor was the erratic Father Thomas E. Levins, a former teacher at Georgetown. Later, when the *Truth Teller* lost caste in the New York trustee troubles a more orthodox rival, the *New York Weekly Register and Catholic Diary* appeared, October 5, 1833, for which the Rev. Joseph Schneller and the Rev. Dr. Charles Constantine Pise, both former Georgetown students, were the chief reliances for the controversies and other apologetic material that made up the major part of the contents of most of the Catholic papers of the pioneer era. In Philadelphia, one of Georgetown's first and most brilliant students, Robert Walsh (1785-1859) "the literary and intrinsic link between Jefferson, Madison, and Hamilton and the men of the present day" (1859), was editor of the *National Gazette* (1821-1836), and founder and editor of the first American quarterly review, the *American Review of History and Politics*. Georgetown's influence therefore is writ large on the records of our earliest Catholic publications even if the project Fathers Kohlmann and Fenwick had for a high-class journal in New York in 1813 did not materialize until April 17, 1909, when the Rev. John J. Wynne, S.J., sent No. 1, Volume 1 of AMERICA to press.

It is not irrelevant to the topic of our pioneer press days to note that when Alexis de Tocqueville came here and made his historic tour of the country in 1831-32 to gather the materials for his "Democracy in America," he had a letter of introduction to Father John Power, V.G., pastor of old St. Peter's church, New York, and sponsor for

the inception of the *Truth Teller*. De Tocqueville wanted advice from Father Power as to how he could best secure information as regards the religious temperament and conditions here and the prospects of the Church in particular. They had several instructive interviews and Father Power sent him on for further insight into conditions in the West to Father James Ignatius Mullon, editor of the Cincinnati *Catholic Telegraph* and to the indefatigable pioneer Sulpician missionary, Father Gabriel Richard of Detroit, founder of the first Catholic weekly, the *Michigan Essay* (August 31, 1909). De Tocqueville's latest biographer, in examining the family archives, found, he says, in his letters, among references to two hundred American acquaintances, repeatedly the names of Fathers Powers, Mullon, and Richard and every evidence of the important part they played in shaping the results of the tour through the country. Father Mullon was the son of William Mullon, an old-fashioned Irish classical schoolmaster who kept the village school at Emmitsburg, Md., and with whom John Hughes, the future great Archbishop of New York, went to board, while he waited until November, 1819, for admission as a poor scholar at Mount St. Mary's College and Seminary. The son, James, finished at the college in 1824 having as his associates Bruté, Pise, Elder, Dubois, Sourin, McCloskey and other now historic characters. After his ordination he went to the Cincinnati Cathedral where he remained ten years, then passing on to New Orleans where he died Sept. 24, 1866. He started the *Catholic Telegraph*, with the Dominican Bishop Fenwick's approval, October 22, 1831, and it is still flourishing, our oldest Catholic paper, and the only one that has survived beyond a centennial of continuous publication.

## A Review of Current Books

### Seeing and Tasting Russia

*A VAGABOND IN SOVIETLAND.* By Harry A. Franck. Frederick A. Stokes Company. \$2.75. Published March 1.

THE Soviet Union is about the only part of the world that Harry Franck has not explored, and those who have read his sixteen other tales of vagabonding in strange lands would naturally wonder what his impressions from this unique experience would be. Franck is about as free from any inhibitions on matters like capitalism, social and moral conventions, religion, and respectability as anyone can desire. Nothing would be apt to upset his equanimity on any of these matters. He is hail-fellow-well-met with the beggar and the tramp and suffers no qualms from the absence of soap and water or the presences that this absence entails. He gives his impressions of a thirty-days' tour merely as those of a tour, and nothing more. What he saw during his thirty days did not move him to condemn the present regime; but it did move him to wonder at just how the Communists reconciled their professions with their practice. "The present Soviet system," he observes, "includes, not always even in modified form, almost everything Communists rail against in capitalistic countries."

The inequality got him:

The Soviet Union is fond of calling itself a "classless" society. Classless society, my eye! The new aristocracy has



a good Government job, a high-priced American car to ride in, an apartment with several times the fifteen square meters per person the law allows and more luxury than they would dare show the masses of the people; a *datcha* or place in the country, and probably a pretty mistress. No classes? Watch a ragged, shrinking baggage-carrier trotting along an important Soviet official on a station platform!

He found enough circumstantial evidence "to make the habitual statement about unemployment distinctly untrue in the honest sense of the word." In the line of morals, he happened upon a considerable number of interesting practices in the way of ruble exchange and the black bourse, thievery, tips, and other such supposedly non-existent customs. If there was no organized prostitution in Russia there were ample substitutes for it. As for religion, he was under the impression that the likeness of Lenin seems to take the place of the outlawed ikon. "Personally," he observes, "I'd as soon see them worshipping Christ." The parlor pinks, he believes, "are ready to jump at a remedy which so far has been worse than the disease. . . . The fixed ideas on both sides become tiresome. One longs for some one who can see and hear, and smell and taste, instead of people who seal their senses in a vacuum before they come." It struck him as symbolical that the chairs in the factory meeting place were "bound together with wooden frames, so that one could not move his seat an inch unless all did, that the inevitable bust or portrait of Lenin was completely devoid of artistic merit, that the piano was padlocked, that a soldier with sharp bayonet stands at every factory door." It was difficult for him to reconcile the Soviet advanced formulas with "practices unknown in any other civilized country—the medieval, old-Chinese custom of punishing the whole family . . . for the alleged crimes of one member of it," with the economic injustices which "even to a Bolshevik mind must seem unjustifiable."

Franck left Russia without any conclusions, with a personal liking for the Russians and a desire to return again and see what it all comes to. But his thirty days, to use his own comparison, enabled him to contribute a substantial item to that composite picture of Russian reality that is slowly emerging from the fog of theory.

JOHN LAFARGE.

### Modernist Christ

*DESTINY'S MAN.* By T. F. Tweed. Farrar and Rinehart. \$2.50.

THE author of *Gabriel over the White House* brings another Christ to live among men. He comes to earth, a Hungarian peasant, and his angelic life shines forth against a central European background of Nazis, Fascists, and Communists. He interprets the problems of humanity and enlightens the world anew with his revelation.

Zimri, an unusual boy in a Catholic peasant community, is unselfishly devoted to the poor and the afflicted. He confounds the parish priest with his searching questions about God. His medical education finished, he finds himself endowed with a remarkable healing power. It is a natural gift, but many think it miraculous. He devotes his skill to the poor, traveling from place to place, living on alms, and taking no fee. The rich and powerful, he sends away. God speaks to him in a storm and, the revelation received, he instructs the people whom he heals. He spends hours every day in meditation. The scene of his wandering ministry is Danubia, a federation comprising the former Austrian Empire and the Balkan countries. The ruler is a dictator, of the political stature of Mussolini. The renown of Zimri and his miracles spreads throughout the country. The authorities of both Church and state are filled with anxiety. They fear his great power among the peasants and seek to apprehend him. A disciple finally betrays him, the state accuses him of sedition, a Peter denies him, a Magdalen weeps for him, the judges acquit him, and an incited mob slays him. His followers search in vain for the body. It can't be found. Has he risen from the dead? Some ecstatic disciples think they see him.

Obviously, it is a reconstruction of the birth of Christianity according to modernist ideas to explain away the truth of the organized Church. The author takes some of the personal qualities of Christ which he can admire and understand—or rather admire and grossly misunderstand. He supplements these with St. Francis of Assisi's love of the birds and trees, which he also misunderstands. The resulting image is attractive but quite natural and earthy. Like the Romans he has "changed the glory of the incorruptible God into the likeness of the image of a corruptible man." The revelation, fashioned from his own ideas, is fundamentally pantheistic: There is a spark of God in every man, the soul; at death this returns to the God of which it is a part, with its individual consciousness persevering.

In spite of carefully explaining away miracles, the author is left with much that is supernatural, a positive Divine Revelation, the immortality of the soul, actual sin, a vague sort of eternal hell, and a vaguer sort of eternal heaven.

One respects a man's sincere religious aspirations, but one must insist that a far better setting for his novel, if it had to be written, would have been among a people of his own vague beliefs. A Catholic peasantry would hardly turn their backs on the full, satisfying truth of Catholic Christianity for the very unsatisfactory Modernist extract that he presents. LAWRENCE W. SMITH.

### A Renaissance Sheik

*FRANCIS THE FIRST.* By Francis Hackett. Doubleday, Doran and Company. \$3.00. Published March 1.

THIS is a biography, and therefore presumably an historical work, but most historians will prefer to let it alone. Literary critics and journalists will, no doubt, rise to the author's defense. They will, as on a former occasion when Mr. Hackett wrote a much overrated similar volume, multiply their commendations, which from a certain restricted viewpoint may perhaps be not undeserved. We shall be told that it is a great book, colorful, brilliant, vivacious, exuberant; that Mr. Hackett's characters live and love (and sin) like human beings. But for all this, we feel in regard to these books of the Emil Ludwig type that "their abundance hath made us poor." A generation ago, there was much indignation among amateurs and dilettantes against dry-as-dust history, and footnotes were an abomination. But the entertaining features of this biography are poor compensation for the time the reviewer has to waste in reading it and for his feeling of helplessness in checking the accuracy of multitudinous details that are set down as facts. We have, of course, the assurance that the author has devoted five long years to his task; but one suspects that he was more intent on searching his imagination than on delving into the voluminous records of the period. To be sure, there can be truth in a portrait as well as in a photograph, but a little more of the photographic element would make us less suspicious of this vivid historical portraiture. Apart from the artistic lasciviousness of many pages the book will be acceptable to two classes of readers: to the scholar who can distinguish fact from fiction and who can control the cleverness of the literary journalist, and to the casual reader who merely seeks diversion, regardless of truth, half-truth, or falsehood. But one hesitates to recommend the book as history.

Francis I, we are told, "was a soldier, a great lover, . . . a monarch in excelsis." But "soldiering was rape, theft, murder, as well as fight"; the great lover was a sheik whose morals were those of the barnyard. Only at the end of the volume does Mr. Hackett inform us "that in Francis' leer, in that amusing wickedness of the satyr, there is something hard, self-regarding, dangerous, and repellent. In the last resort he would prove a friend to no one." This frank statement of an earlier page might temper the unwary reader's admiration and sympathy for a syphilitic *galant* who was simply despicable. If it is true that Francis lived in a generation in everything incorrect, when political marriages were the fruitful source of condoned infidelities, we still resent the

triumphant flourish with which the author tells us that he had lived fully. Just by way of contrast, truth might be served by holding up alongside the trivial, sensual, flashy Francis the portrait of a greater man who was his rival and his conqueror. But the solid worth of Charles V with his more Christian character, his deeper sincerity and his magnanimity would make Francis look too small.

The author seems to revel in the fetid atmosphere, in the gilded corruption of the pagan Renaissance. There was, indeed, another aspect of that period of tremendous energy which marked the turn from the medieval to the modern world, but for this Mr. Hackett has no time, and apparently very little understanding. Anything more than a passing allusion to the giants of the Christian Renaissance would have marred the unity of his picture. He might urge, too, that he had a right to choose his subject, and that the story of his hero precluded undue emphasis on the nobler phases of the times. But this will hardly excuse his cynicism, which amounts almost to a mockery of religion and at times borders on the blasphemous. The general tone of the book is determined largely by the loose actors who play the leading rôles, and its effect on the reader cannot be altogether wholesome. R. CORRIGAN.

### The Nation's Underworld

*TEN THOUSAND PUBLIC ENEMIES.* By Courtney Ryley Cooper. Little, Brown, and Company. \$3.00. Published March 4.

HERE is an engrossing history of crime in the United States and the efforts and results of the only bureau that has been able regularly to get its man—the Division of Investigation of the Department of Justice. The book is alive with human interest in its case studies of the rise and fall of various public enemies—Dillinger, Doc Barker, Clyde Barrow, Pretty Boy Floyd, Baby Face Nelson, Frank Nash, Machine Gun Kelly, and a host of others.

Who are the 10,000 public enemies? Mr. Cooper says that one out of every forty-two persons in this country is either a convict, an ex-convict, or possessed of a police record of arrest. Many of these are minor characters, but 10,000 of them are desperate persons, whose arrests must be made by armed men—they are the post-graduates of crime. Many of these got their start as bootleggers, liquor peddlers. "From this they stepped, some slowly, some swiftly, into heavier crimes, until the range ran the gamut of law infractions, even to kidnaping and murder." Mr. Cooper sets much of the blame for the present crime set-up on the doorstep of Prohibition. "It transformed the United States from a place of low-brow crime to a land where crime became a cohesive affair of high speed and far-reaching accomplishments."

Another factor is the prison system. "Many of these men went to prison for minor offenses and came out ready for the worst of outrages." Sometimes gangs were formed in prison and plots engendered there. Imprisonment should have two purposes: "either to really make an effort to reform, or, in the cases which merit, to produce adequate and unrelenting punishment. Neither of these now is being accomplished." The parole system also needs an overhauling—the whole theory and practice of parole are being violated. Then, too, in prison hardened criminals are allowed to mingle with young fellows serving a first term, and this makes older prisoners professors of applied criminology.

The author points out that these faults are not due to the police departments, which are mainly full of honest men who resent the burdens under which they labor but are powerless to do anything about it. The criminal can always find someone to help him. He knows merchants to sell him guns; crooked bankers, brokers, or fences to handle "hot money" for him; doctors and lawyers to aid him—there is a vast fraternization of crime that extends to all parts of the United States. And this friendly association of crime is costing every man, woman, and child in the United States at least \$120 a year.

Mr. Cooper has done a valuable work in presenting this study

of crime in the United States, of the way criminals commit their offenses, and the manner in which the Government is hunting them down.

FLOYD ANDERSON.

### Shorter Review

*THE ROYAL WAY.* By André Malraux. Harrison Smith and Robert Haas. \$2.50.

THE proletarian critics who have lavished so much praise upon Malraux's *Man's Fate*, which won the Goncourt Prize, will be disappointed with this erotic novel of Indo-China. It is little more than a character study set against the exotic background of the Siamese jungle. Its chief character is Perken, an adventurous Dane, who accompanied a young radical archeologist on a search for the priceless half-forgotten carvings of buried temples. The plot is negligible. The real story is that of the soul of the adventurer who is haunted by "my human lot, my limitations; that I must grow old, and time, that loathsome thing, spread through me like a cancer, inevitably." Perken defies the universe and finds his only compensation in material conquest and in lust.

Malraux writes with the force of one to whom adventure and sex are mystical things. Action for its own sake is in this book, as it was in *Man's Fate* (which is incidentally of a later date), the most perfect expression of the human personality. In the one case however, the action was significant. The revolutionaries in *Man's Fate* were all convinced that their sufferings and defeats were part of the larger purpose of the world revolution. There is no such justification in the present volume. In the words of his own character there can be no mistaking the hysterical tension of Malraux's voice. "It expressed a bitter joy, emptied of every hope, like wave-worn jetsam drawn up from the sea depths deep as the dark night around them." *The Royal Way* is neither straight nor narrow. F. X. C.

### Recent Fiction

*SEVEN POOR MEN OF SYDNEY.* By Christina Stead. The author of *The Salzburg Tales* has in her second book disappointed the hopes of her admirers and done her obvious genius a bad turn by presenting a very turgid moil of what poverty and the injustice of life does to men seeking human happiness. The seven poor men are all psychopathological aberrants. If the whole picture is meant to show that in the afflictions of men they can hope for no help from any Divine agency, there is failure, for any of even a little faith can see that the author draws her characters as unasking, unwanting such help, unbelieving in the existence of its source. Though the strange people who move in this confused book are diversified enough and their treatment quite objective, each one is too much a Stead-brand phonograph record, singing in different incoherencies, the same old dirge of hopelessness, snarling defeatism. It is a pity that an English style of such brilliance should be devoted to the production of no degree of warmth. (Appleton-Century. \$2.50)

*BULLDOG DRUMMOND AT BAY.* By H. C. McNeile. This begins like an old-time Drummond adventure—audacious, mysterious, thrilling. But half-way through the story will begin to disappoint confirmed Drummondites. (Doubleday, Doran. \$2.00)

*BLACK TO NATURE.* By Octavus Roy Cohen. Collected in this volume are ten humorous short stories of Birmingham's Dark-town, with the author's stock characters (Florian Slappey, Semore Mashby, and many others), as well as a host of new personalities. The result is highly successful and often hilarious. (Appleton-Century. \$2.00)

*THE ELEVENTH HOUR.* By J. S. Fletcher. One of the last of the old master's books, and one of the best. An old verger is murdered in an ancient English cathedral (presumably Anglican), and the resulting inquiry involves the Bishop's stolen jewels, Canons and Minor Canons, in a rather bewildering mystery. Even Camberwell, super-sleuth that he is, doesn't solve it in the end. Published March 4. (Knopf. \$2.00)



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Catholic Squads

To the Editor of AMERICA:

Regarding the athletic situation existing in American colleges, may I add a few remarks apropos of John Wiltbye's article, "Good Old Siwash," appearing in the issue of AMERICA for February 9? The author states: "Perhaps, after all, we have worried ourselves overmuch about the financial aspects of college football. But whether the players are paid or left without remuneration of any kind, it seems reasonable to restrict membership on the football eleven to students. These are limits which must be respected." Having taught two years in an American college I agree wholeheartedly with the sentiments of Mr. Wiltbye. But my connections have been with a Catholic college and consequently while discussing the limits which must be respected with regard to football in general I suggest a few limits for football as it exists in many Catholic colleges. Is the notoriety gained by a winning football team worth the sacrifice of having nine of the eleven players non-Catholics? Here is a limitation which I deem essential if Catholic education is to progress. While giving athletic scholarships, since they seem necessary, why not reserve them for Catholic boys? If our Catholic schools are looking for ways of promoting Catholic Action, here certainly is one that is being sadly neglected.

Spokane, Wash.

J. TIERNY.

### Labor at the Crossroads

To the Editor of AMERICA:

Your editorial "Labor at the Crossroads" in the issue of AMERICA for February 16, especially the reference to S. Clay Williams, is timely. As a retailer in tobacco and cigarettes I can truthfully say that it is a long time since these products have paid their way in independent stores. There is still no retail tobacco code and cigarettes are sold under a cost plus ten per cent profit. A joker. Tobacco jobbers and retailers are on very thin ice as a result of the long cigarette and tobacco "loss-leader" campaign. Can't we have more of those "for and against" articles on Father Coughlin? While writing I want to say a kind word for Father Talbot's literary treats; they are very fine. Do not use my name or city, the trust could put me out in a day.

U. S. A.

C. C.

### An Answer

To the Editor of AMERICA:

It would seem that John A. Curran, writing in the issue of AMERICA for March 2, had a private feud to settle with some member of the clergy and has chosen his "blunt" letter as the opening gun. Or is it that the Catholic clergy of America really deserves the broadside? I think not.

The reference to the "professional men in cassocks" is a gratuitous assertion labeling every priest in America as a grasping, money-mad individual eager to enrich himself and in the meantime indifferent to the eternal salvation of souls. (Mr. Curran would seem to exclude Father Coughlin from this category.)

Certainly one is a "Red and a crank" when one publicly complains of \$3.00 missals (may I advise reproof to the publishing house in question?), or of \$10.00 courses in Catholic Social Justice (wouldn't private recourse to the offending institution of learning be more effective?). As for the 50-cent devotions—really at this stage my poor brain is quite in a whirl—I seek enlightenment. One cannot doubt that here we are faced with

a gross imposition being wrought on the poor and the afflicted.

The dollar sign seems so prominent on the face of Catholicism in America because our loyal Catholic laity hears money preached more often than our non-Catholic brethren who are fortunate, if you will, in having the finances of their churches nicely budgeted. And why the talk about money? To instill the conviction that support of the work of the Church, individually in parishes and collectively in diocesan and national institutions, is not the privilege of a few but the moral duty of us all. Perhaps it is all very tiring on the ears, but may God deliver us from the day when the Catholic Church goes on a budget!

Hazleton, Pa.

(REV.) WM. J. GIROUX.

### Greatest Action

To the Editor of AMERICA:

Those devout lay bishops who are complaining about the speed of priests at Mass might be reminded that the priest saying Mass is not saying the Rosary with the congregation, nor reciting the Litany of All Saints. Let Newman word it for me:

The Mass is not a mere form of words—it is a great action, the greatest action that can be on earth. . . . Words are necessary but as means, not as ends; they are not mere addresses to the Throne of Grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go, the whole is quick, for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice; they are a work too great to delay upon, as when it was said in the beginning: "What thou doest, do quickly."

The most saintly priest I know offers his Mass quickly. The most annoying priest I've met, doesn't. But this latter is very old and flat-footed and asthmatic. He's doing his best, even though he's worn out. To please some critics priests at Mass must use their hands like Lillian Gish, must sway their bodies to an inaudible St. Cecilia organ, and syllabize like Bruno Hauptmann when he's trying to call somebody a liar in English.

Orrtanna, Pa.

WILL W. WHALEN.

[This controversy may now end. Ed. AMERICA.]

### Capers of Mahmoud

To the Editor of AMERICA:

I have just finished reading one of Hilaire Belloc's books called "The Mercy of Allah." It is almost inspired. It relates the story of present-day pillaging of the poor and honest people by using the unscrupulous Mahmoud as a character sketch of many an international banker. As we follow the robberies, murders, and similar crimes of this arch-fiend who poses as a benefactor of mankind, we see ourselves removed from the plains of the Euphrates to the banks of the Hudson and present-day civilization standing before us. The thieving merchant is there, the lying stock promoter is present, and the maker and breaker of nations is at our side. Where is there a more prophetic vision of the future for our country than the glimpse of the nation that has suffered the systematic preying of this adventurer, Mahmoud? After enslaving the workers and destroying the middle class, after making the rich so powerful that they become weak and sensual, after destroying the moral fiber of the whole country, Mahmoud takes his bow and retires to another land, taking his money with him. It is a book that deserves to be read more widely.

Glens Falls, N. Y.

RAYMOND O'BRIEN.

### A Correction

To the Editor of AMERICA:

We sincerely appreciate your courtesy in mentioning our publication *Latin Notes* in AMERICA. May we call your attention to the fact that the address for *Latin Notes* should read: New York University, Washington Square East, rather than Columbia University? Several readers have addressed us at Columbia, mentioning your magazine, and we shall greatly appreciate your changing the address which will facilitate matters generally.

New York.

JULIA B. WOOD.

## Chronicle

**Home News.**—Senator Long, who has been vigorous in attacking Administration policies and supporters, was himself denounced by General Johnson, who linked Father Coughlin with him, in a strong speech on March 4, calling them revolutionary inciters who menaced the nation. In the Senate on March 5, Senator Long, after speaking against General Johnson and others, was attacked by Senator Robinson in what was termed "one of the most scathing denunciations" in the Senate. The President's work-relief resolution was re-submitted to the Senate on March 5, with the prevailing-wage amendment omitted. On February 28, the Senate voted an investigation of the National Recovery Administration by the Finance Committee. On the same day the Senate Insular Affairs Committee authorized the drafting of a resolution for an investigation of the administration of the Virgin Islands. On March 4, President Roosevelt in a message to Congress proposed cancelation of ocean-mail contracts and termination of Federal loans for shipbuilding, and as an alternative a system of subsidies with compensation for carrying mails on a normal poundage basis. He pointed out that of the \$30,000,000 annually paid on ocean-mail contracts, \$27,000,000 is nothing but a subsidy. On March 6, the House Ways and Means Committee voted out the Vinson bill for immediate cash payment of the soldiers' bonus, the vote being fourteen to eleven. On March 5, S. Clay Williams resigned as chairman of the National Industrial Recovery Board. For some months he had been under attack by organized labor. On February 28, due to lack of action by Congress on a permanent airmail policy, the Postoffice Department extended contracts for seven routes. On March 3, the Treasury Department announced a financing program to refund \$1,850,000,000 in Liberty Loan bonds and \$528,000,000 in Treasury notes on an exchange basis, with interest rates at less than three per cent. On the same day in Boston, Donald R. Richberg announced that there would be no inflation during President Roosevelt's Administration. On March 5, Government officials estimated that 22,375,000 persons, a record high, were on the Federal relief roles. Oliver Wendell Holmes, retired Associate Justice of the Supreme Court, died in Washington on March 6, of bronchial pneumonia.

**Mexican Events.**—In Arizona on March 6, the State Senate voted seventeen to two, calling upon Congress to authorize Senator Borah's investigation into persecution in Mexico. State Senator Patterson stated that "handbills are being distributed right here in Phoenix which practically threaten death as traitors to Mexicans in this country who sign petitions asking for this investigation into the true facts which exist there." In Illinois, the Senate on March 6 adopted a resolution, already approved by the House, deploring religious persecution in Mexico. On March 1, the National Confederation of Workmen

in Mexico threatened a boycott of American products and protested "dirty maneuvering against Mexico abroad." Archbishop Gonzales of Durango on March 2 protested against the outrages against Catholic priests. The "most elemental" rights of citizens had been violated in Durango, he said, priests imprisoned without cause, homes invaded without a written order, religious and other objects taken, etc. In Guadalajara on March 3, while demonstrating against the Government's Socialistic educational program, 3,000 persons were fired on from the Governor's palace. Three were killed and at least eight wounded. In the latter part of February, distribution to agrarians of the American-owned Las Rucias ranch near Matamoros, Mexico, was completed, despite protests by the owners, the United States Consul, and the Department of State.

**Rebellion in Greece.**—In the beginning of the month the Venizelist army and navy officers initiated a revolt in Athens that spread throughout the country. Martial law was declared and a strict press censorship followed. The danger points for the Government in the rebel activity were Thrace, Macedonia, and Crete where the supporters of former Premier Venizelos were in full control. Outbreaks were reported as late as March 6, though Government statements announced that the rebellion had been put down. While no immediate reason for the sudden flareup could be assigned, the revolutionaries asserted that the Tsaldaris Government was planning the restoration of the Greek monarchy; this, however, was denied. Venizelos threw in his lot with the rebels. In the garrisons and aboard the battleships the fighting was serious. Government flyers successfully bombed several of the rebels' positions. The outbreak was the occasion for Bulgaria reinforcing her border owing to fear lest a large concentration of Turkish troops on the border might be directed against Bulgaria. At Cannes, in France, the exiled dictator, General Plastiras, denied that he had any hand in the revolt.

**Siam's King Abdicates.**—On March 3, King Prajadhipok fixed his signature of abdication to a formal document in Surrey, England, where he had been living during the recent political dissensions in Siam. M. B. Smaksen, the King's private secretary, informally announced the abdication. Prince Ananda, the eleven-year-old nephew of the King who has been attending an exclusive school in Lausanne, Switzerland, accepted the invitation to mount the vacated throne. Formal proclamation of the King's abdication was officially announced to the people of Siam on March 7. On the same day Prince Ananda Mahido was proclaimed the new ruler of Siam. A council of regency was appointed to rule the country.

**Surcease in Abyssinia.**—An agreement was reached at Addis Ababa on March 5 providing for the establishment of a neutral zone along the Abyssinian-Somaliland border. This zone was to be neutral only temporarily, during the negotiations over the settlement of the whole



dispute. Nevertheless the agreement was widely welcomed as giving opportunity for a peaceful solution, since it would effectively serve to prevent border clashes and any repetition of the difficulties which precipitated the near war in the Italian colonies. Meanwhile, however, more Italian troops left Rome for the border.

**Hitler Defers Simon Visit.**—The projected official conversations between Sir John Simon, English Foreign Secretary, and Chancellor Hitler in Berlin were postponed by the German Government because of the severe hoarseness of Chancellor Hitler. It was generally felt that the British White Paper on defenses and armament had something to do with the postponement. The German press assailed the White Paper and its references to German rearmament. Dr. Hjalmar Schacht, Minister of Economics, announced further import restrictions and a concerted drive for increasing German exports. Equalization funds raised from all German industries will be used for subsidizing German exports. He also proposed a further reduction in Germany's debt service charges and the application of a long-term debt moratorium. In what was said to be a continuation of the Nazi party purge, Hermann von Lueninck, administrative official of the Rhine Province, and Manfred von Killinger, Premier of Saxony, were removed from office. Wilhelm Friedrich Loeper, Nazi leader in Brunswick, accused "subordinate Stahlheim units" of undermining the morale of Storm Troops. The Leipzig Fair opened with all the floor space of the exhibition hall taken: 200,000 visitors were announced, including 20,000 foreigners.

**Bishop of Berlin Dies.**—Bishop Nicholas Bares, of Berlin, distinguished leader of the Catholic forces opposing Nazi paganization, died after a short illness. Restrictions against public meetings of Catholics, issued by General Hermann Goering, continued in force. In Blankenstein, Westphalia, Catholic boys walked from the sexton's house across the street to evening service in the church. Two young men in charge were fined \$60 each as leaders in a "forbidden demonstration." In Konnersreuth, the house of Therese Neumann and the parish house of Father Josef Naber were invaded by police at night. Father Naber experienced a nervous breakdown as a result. The pagan "Myth of the Twentieth Century," book of Dr. Alfred Rosenberg, Nazi cultural dictator, was again officially recommended. Posters at an agricultural show in Berlin attacked the Church doctrine on Purgatory as designed "to scare the farmer so he would bequeath his properties to the Church." *Nordland*, a magazine officially distributed among Hitler Youth, prints the following: "Jews get out! Pope get out! Out with the Jewish Bible! Let's again be pagans." For the use of the central organization of German athletic associations a book has been printed violently attacking Rome and the Jesuits.

**French Soldiers and Gold.**—An increase of military service to two years seemed inevitable. Recent events

in Europe precipitated a campaign in favor of the lengthened term, and so widely was the question conceded as already settled that only the date for introducing the measure into Parliament was in doubt. Up to the present the compulsory military term has been for one year only. But what the Government calls "the lean years" were at hand. Boys born during the War were about to be called for service, and their number was so few that only an extension in the term would compensate. The sudden fall of the pound sterling last week created something of dismay on the Bourse. Experts fully expected to see the United States jump into a struggle for depreciation, and for the first time in recent years there was serious talk of devaluation of the franc. If the pound continued on its downward course, and especially if the dollar followed it, the nations in the gold bloc would be forced to withdraw from their position.

**Salvadorian President Inaugurated.**—On March 1 25,000 people witnessed the inauguration of President Maximiliano Martinez and Vice-President Andres Menendez for a second term. After the oath of office was taken and the inaugural address delivered, General Martinez proceeded to the cathedral. The Te Deum was sung as Archbishop Bellos Sanches imparted his benediction. The following day the Cabinet was announced. Vice-President Menendez was reappointed as concurrent Minister of War, and Arturo Araujo as Foreign Minister. General Jose Tomas Calderon was designated Minister of the Interior, and the well-known lawyer, Rodrigo Samayas, Minister of Finance.

**India Bill and the Princes.**—British Government investigations revealed that the objections, recorded in the Chronicle for last week, of the India Princes to the India bill were inspired by the Tory opponents. Winston Churchill and Lord Rothermere urged the Princes to draw up protesting resolutions with the argument that they could force the British Government to make greater concessions, and then used the Princes' resolution to attempt to force the Government to abandon the Indian bill entirely, since the opposition of the Princes would nullify the proposed legislation. Sir Samuel Hoare, Secretary for India, gave assurance that the legitimate objections of the Princes would be removed by more precise drafting of some sections of the bill.

**Sino-Japanese Rapprochement.**—While unofficial diplomatic negotiations continued at Tokyo and Nanking towards Japanese-Chinese accord, reports from London confirmed an earlier rumor that in a conference at Washington on March 1 between Sir Ronald Lindsay, British Ambassador, and William Phillips, Acting-Secretary of State, the British Government had suggested a joint China loan on the part of the United States, France, and Japan to aid Nanking. This was interpreted as an attempt to check Tokyo's recent offer to make a single-handed loan to China in return for important political concessions. It was anticipated that Japan would object to the plan.

**English Martyrs to be Canonized.**—With the number of Cardinals reduced to fifty-one, it seemed certain that the Holy Father would summon a consistory within the near future, probably on April 1, to name several new prelates for the red hat. After many thousands of petitions had come to the Vatican from all parts of the world for the canonization of Bl. Thomas More and Cardinal Fisher, the Pope, on March 3, called together the diplomatic corps and high officials of the Church to read the preliminary decree of canonization for the Chancellor, martyred because of his opposition to Henry VIII's divorce and marriage to Anne Boleyn. The canonization was to be finally approved at the public consistory, and it was expected that Cardinal Fisher would be raised to the altars at the same time. The Holy Father remarked that the fourth centenary of their death coincided with the twenty-fifth anniversary of George V's coronation. In his address to the Lenten preachers two days later the Pontiff took occasion to denounce the cult of nudity.

**British Arms Increases.**—A new defense policy, calling for increases in the army, navy, and air forces, was called for in a White Paper issued by the British Government on March 4. Capital ships were called for; army estimates issued at the same time as the White Paper showed an increase over last year of about ten per cent in expenditure and personnel. The document pointed out that the range of territory from which air attacks could be launched against Great Britain was "constantly extending." Particularly sensational were the paragraphs of the document relating to Germany's re-arming, which drew fire at once both at home and in Germany as they appeared on the eve of the proposed visit of the Foreign Minister Sir John Simon to Berlin. The White Paper was regarded as a Tory challenge to the Labor policy of peace, and met with severe Liberal criticism.

**British Budget Estimates.**—The first of the estimates for the budget, to be presented in April, was that of the civil services. The total expenditures for 1935-6 were listed as amounting to £430,210,000, an increase of £21,534,000. Further supplementary estimates may double the increase. The causes given for the rise in cost were those of required subsidies for shipping, etc., the restoration of salary cuts, changes in the unemployment relief system, additional education facilities, and the like. In the estimates for the air budget, there was an increase of £3,089,000 over last year. This was caused by the air-expansion program of the Government. Together with the added expenditures for naval and military purposes, the new budget for defense purposes aggregated £124,250,000, about £10,539,000 more than in the past year.

**Fears and Hopes in Russia.**—Extreme anxiety continued to be expressed in the Soviet press concerning the future of the proposed multilateral mutual-assistance pact, the "Eastern Locarno," with corresponding annoyance at apparent British lukewarmness to the project. Fears were expressed that if the pact were not hurried through,

Poland might reach her influence up into the Baltic States and Finland. On the other hand, the warm Spring gave hopes for a bumper crop, and great confidence was placed in the ability of Lazar M. Kakanovich, newly appointed Commissar of Transportation, to solve the crucial question of rail transportation.

**Cuban Troubles.**—Striking students and teachers of Havana failed to provoke a general strike in their attempts to oust the present Administration. The Administration under President Mendieta faced disturbing problems when former President Mario G. Menocal announced that his organization would frustrate the general elections next August by asking his followers to refrain from voting unless the elections covered the President and all other elective posts. Rumors that the United States Government favored the present Administration in the approaching elections were denied by the United States State Department which declared that "this Government will not intervene directly or indirectly in the political concerns of the Cuban people." Political organizations opposed to President Mendieta were consolidated and openly declared their choice of Dr. José A. Presno, rector of Havana University, to head a "semi-parliamentary Government in case President Mendieta resigns." The A B C, the *Autenticos* societies, and the followers of Mario Menocal composed the anti-Government consolidation.

**Goemboes Victor in Hungary.**—Premier Julius Goemboes triumphed over former Premier Count Stephen Bethlen von Bethlen for control of Hungary's home and foreign policies. Parliament was dissolved. Upon resignation of the Cabinet, Regent Admiral Nicholas Horthy asked General Goemboes to form a new Cabinet. New elections will probably be held between March 27 and April 5 to elect members for the Parliament to reconvene April 27.

The newspapers recently carried an item to the effect that ancient writings had just been discovered which bore a striking resemblance to parts of St. John's Gospel. Next week, William J. McGarry, Professor of Holy Scripture at Weston College, Mass., will explain their significance, and forecast their value in an article which will be entitled, "The Old Gospels and a Recent Fragment."

Frederick Vincent Williams is a newspaperman who has just come back from Mexico whither he went independently to investigate conditions. At our request he has summarized some of his impressions and experiences in an article which will be called "Red Fear in Mexico."

When Hilaire Belloc was in New York to deliver a lecture, an associate editor of AMERICA paid him a visit in hopes of securing an interview. While Mr. Belloc conversed of many things, in came Desmond MacCarthy. So from these two important figures, Father Toomey had his interview. But the interview was all about Hilaire Belloc. It will appear next week.